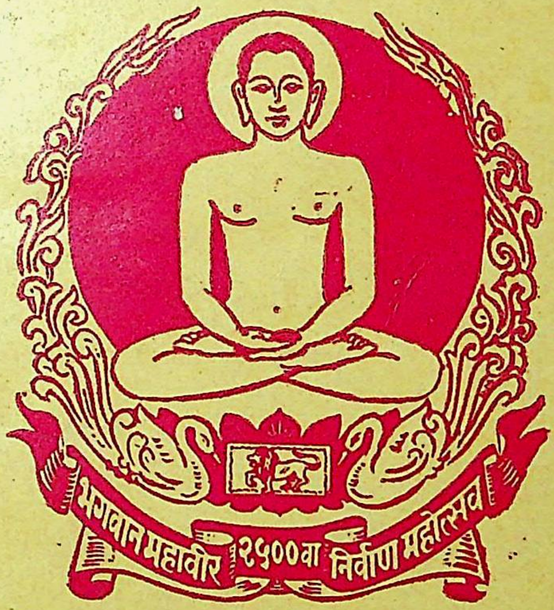
वर्णी दि. जैन (शोध) संस्थान
3604

Mahaveera's 25th Centenary (Nirwan) Spiritual Liberation
Celebration (Publication)

Mahaveera's
Mission & Message


भगवान महावीर २५००वां निर्वाण महोत्सव

Mahaveer - Great Spiritual Hero

By -D. S. PARMAJ.

SANMATI PUBLICATION SERIES

– सन्मति प्रकाशनें –

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२ जीवनाची उभारणी	(अप्राप्य)	०	१२
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वर्ग संख्या……………… प्राप्ति-संख्या……………………
ग्रन्थ-कार्ड
श्री गणेश वर्णी दि० जैन (शोध) संस्थान
ग्रन्थागार
नरिया, वाराणसी-५
ग्रन्थ नाम Mahaveera's mission & message
लेखक D. S. parmaj

Presented to

श्री गणेश वर्णी दि. जैन संस्थान

By mJShisikar
Principal,
Shri Bahubali Vidyapeetha
Bahubali, (Kolhapur)
2/3/1982

Sanmati Publication
Serial No. 35.

Lord Mahaveera's 25th
Centenary Spiritual Liberation
(Nirwān) Celebration Year.

Mahaveera's
Mission & Message

(Present Need of their Moral Values)

By :
D. S. PARMAJ, M. A., LL. B.,
Advocate, Belgaum.
Author of 'Light of Jain Teaching'.

Mahaveer Nirwān
Year 2501.

卐

October
1975

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Tribute to first Prophet (Adinath)

Jain Prophet's Spirit of self-denial and Renunciation poetised in Sanskrit * and rendered into English as under :

Strange! but true that an erstwhile Emperor, having voluntarily abandoned his entire royal pomp and power, as a mere straw, as a trash; as absolutely of no significance; embraced the hard life of penance and meditation on hills and dales with a view to attain Omniscience (Perfect knowledge) and Spiritual Liberation and had to accept some morsels of food from others at long intervals like a helpless, hungry, mendicant without any remorse or repentance whatsoever. Then what of you and me, a common man or woman, who is not prepared to give up even his or her excess clothes, leave aside our houses or mansions, with hidden treasures, if any, till unearthed by I. T. O. or squandered by our heirs ?

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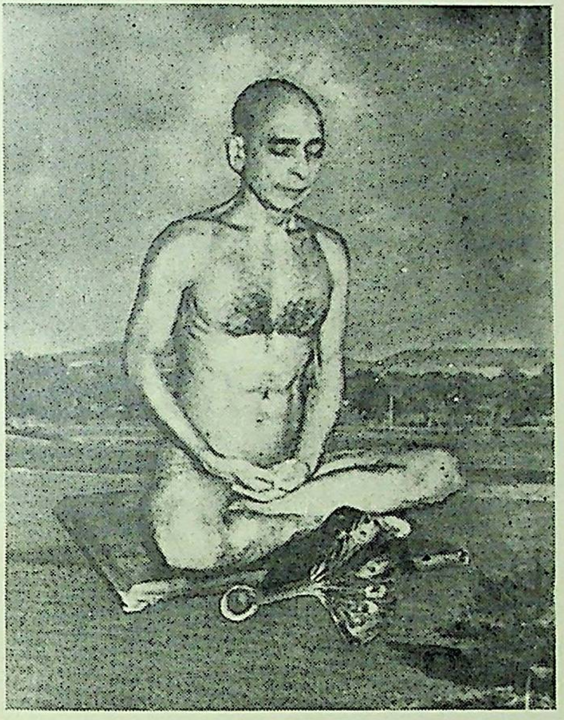
* समस्तं साम्राज्यं तृणमिव परित्यज्य भगवान्
तपस्यन् निर्याणः क्षुधित इव दीनः परगृहान् ।
किलाटद् भिक्षार्थी स्वयमलभमानोऽपि सुचिरं
न सोढव्यं कि वा परमिह परैः कार्यवशतः ॥

INSPIRATION FOR SANMATI PUBLICATION.

His Holiness 108, Acharya Samantbhadra Swamiji,

Founder of Bahubali Vidyapeeth and Bahubali Ashram
for Religious & Philosophic study.



Living Jain Saint scholar in deep meditation.

(A Yogi Tapaswee)

" *Praise be to the Real Saint Teacher, to whom the unlimited fleet of human instincts & desires hold no enchantment*, to whom House-hold life and its environment have no attraction, whose deep contemplation solely for Self-knowledge and Self-purification serves as a Blessing in disguise to many a suffering ignorant Soul ". *

---

* विषयाशावशातीतो निरारम्भोऽपरिग्रहः ।
ज्ञानध्यानतपोरक्तस्तपस्वी स प्रशस्यते ।।

Foreword

by

Justice T. K. Tukol, M. A., LL. B.

Retired Judge, High Court of Karnatak & former Vice-chancellor,
Bangalore University.

Mr. D. S. Parmaj and the Sanmati Publication deserve our grateful congratulations for bringing out this book during the 2500th Year of the Nirvāṅa of Bhagavān Mahāvira. Throughout the country and abroad, programmes are being undertaken by numerous Committees to spread the message of this World Teacher. This book which is a collection of articles on Mahāvira and some of his teachings is quite opportune, as it serves a noble cause. The *Light of Jain Teaching* by the author was published in 1971 and has been welcomed by the readers. The fact that its translation into Kannada is to be published shortly is a tribute to the author's love of labour in the field of religious studies.

Jainism is an ancient and original religion. Modern research and the archaeological finds at Harappā and Mohenjodaro have endorsed this view and established that Jainism is a pre-Vedic religion. Bhagavān Mahāvira is the last prophet in the current cycle of time. When he was born in 527 B. C., the rigidity of caste system and animal-sacrifices encouraged by the self-seeking priesthood had perverted the ethical and the spiritual values of life. Individual worth depended upon birth in a higher caste rather than on intelligence and virtue.

His first concern was, therefore, to give the people an ethical and social philosophy that awakened them to the eternal values of life. esides reiterating the four vows of Ahiṁsā, Satya Acaurya and Aparigraha propounded by his predecessor Bhagavān Pārs'va, he emphasised the need of Brahmacarya as a virtue for purification of personal life and stabilization of ethical, standards in public life. Some Western scholars, with a superficial knowledge of these ethical codes, have criticised them as preaching a negative social philosophy. The criticism is not well-founded as each of the vows has a negative and positive aspect with social as well as spiritual significance.

Ahiṁsā is the pivotal doctrine, which forms the foundation for the other four codes. It has both negative and positive aspects. While it connotes non-violence or harmlessness in its negative aspect, compassion, love and universal brotherhood comprise its positive aspect. " Do not harm any living creature; for every one likes to live and be happy," So said Mahāvira. This doctrine alone, if observed in letter and spirit by every man and woman in the world, is sufficient to solve the world-problems of War and Non-vegetarianism. So long as there is wickedness in the hearts of men, there will be needless killings in War and for food. " Ahiṁsā, " says Ācārya Samantabhadra, " is the highest bliss known to man. "अहिंसा भूतानां जगति विदितं ब्रह्म परमम् :" This bliss can be enjoyed only by those, who have experienced compassion, observe it in conduct and follow the principle of " live and let live. " It is Mahatma Gandhi, who proved to the World the efficacy of Ahiṁsā as a weapon of peace and of the brave in India's battle for freedom.

Satya means full integrity with consistency between thought and action, and freedom from fear. Its breach brings discredit to the person and results in *himsā* in the person affected. Its breach in our dealings with others creates the taint of dishonesty. Parigraha Parimāṇ or imposition of voluntary limitations on one's own desire for acquisitions, is an invaluable code of social and spiritual philosophy. While it ensures peace and contentment to its votary, it guarantees to others that there shall be no unjust deprivation of their legitimate share in essential goods of life. It is the relegation of this principle to oblivion that has given rise in the world to dangerous conflicts between the haves and have-nots, between Capitalism and Communism, which have been constantly threatening the peace and the prosperity of the world.

The other topics in the book deal with some secular and philosophical subjects. In his article on 'the Jain Path of Happiness', he has referred to Mysticism-cum-Self-realization in the light of the Jain doctrine of Gunasthānas in its last two stages. The author says that mysticism "is the transformation of the life of senses into a life of the spirit." (Page 56). It is necessary to point out that mysticism as understood in Jainism is different from the mysticism of the Vedānta. Surrender to God and emergence of Self with the Brahman is emancipation according to the Hindu philosophy. As pointed out by Prof. R. D. Ranade, intuition, supersensuous experience and central initiation are involved in the evolution of mystical experience. Since Jainism does not recognise any God, who is both a Creator and a Protector, mysticism turns upon two concepts: the Ãtman and the Paramātman. The Ãtman himself becomes the Parmātman, on destruction of his Karmas and by perfection of the S'ukla Dhyāna, when he attains Omniscience shining like the effulgence of the Sun and experiencing the unalloyed bliss of the Siddha shooting up to the Siddha-S'ilā. That is why Ranade has designated Rṣabhadeva as " a mystic of different kind ".

Mr. Parmaj has dealt with some of the philosophical concepts with striking but suggestive alliterations: ' Use of Sight or Insight ', ' Worship of Pelf or Self ' and ' Human Justice Vs Divine Justice '. All these topics are of enduring human interest. His discussions are facile and bristle with quotations from other philosophers. Some of the Western scholars have translated Samyag-dars'ana as meaning 'insight', paving the way to Samyag-jnāna or Right Knowledge. All religions condemn worship of Pelf or the Mammon and the learned author has found support for his views from Omar Khayyam, Shakespeare and Shelley. Being an experienced advocate, he has brought out the infirmities of human justice as seen in the Courts. The procedural laws and the rules of evidence are undoubtedly intended to eliminate personal arbitrariness of Judges; but they have become a hindrance to giving effect to moral convictions, particularly when perjury is being resorted to in an increasing measure by parties and their witnesses. In all Courts and in all countries, moral justice has become elusive. So far as Jainism is concerned, there is no question of Divine Justice. Justice means the full and free operation of the law of Karma with no intervention of any outside agency. Man is the architect of his own fortune and he is free to make a heaven or hell of his own life, or even pass beyond its reach, by attainment of complete liberation. Mr. Parmaj's essay or discourse on the Voice of Silence emphasises the need for self-purification and meditation, for reflection and introspection, for rediscovery of "the hidden intellectual, intuitional and mental powers."

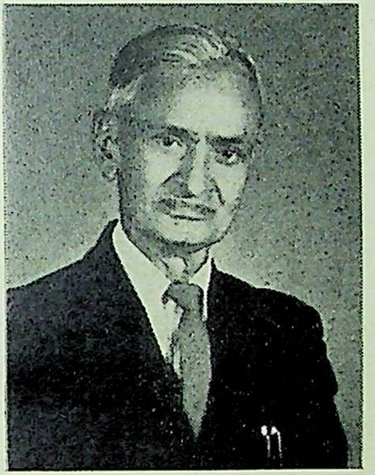
The last two essays on the "Impact of True Religion" and the "Significance of Mahāvira's Philosophy" emphasise the need of religion in modern times as the face of life on earth has been changed by science and technology. Modern man needs religion to save himself and save the world too. Bhagavān Mahāvira has shown the way to peace and happiness by his philosophy of Ahiṁsā and Truth. To my mind, Ahiṁsā, Aparigraha, and Anekānta which stand for mutual understanding, respect and tolerance of each other's views, form the core of Mahāvira's message to the World and can guide and regulate the destiny of individuals as well as of nations.

The book is a useful addition to books in English on Jaina ethics and certain philosophical aspects of jainism. There are very few writers in English on religious subjects and therefore, this book gains added importance. Being a scholar in English literature, the author has freely used Shakespeare, Milton, and Shelley etc. and philosophers like Plato and Socrates during the course of his discussions of the different topics. His exposition is clear, instructive and unorthodox. Mr. Parmaj has also referred generally to some of the Acāryas, who have enriched Jaina philosophical and ethical knowledge. Perhaps, more direct references would have enabled him to achieve greater depth of study and comprehensive exposition. However, as the author has intended to write for common readers, I have no doubt that the latter would find the discussion and quotations pregnant with striking views and pithy expressions of ethical value.

Bangalore,
21-7-1975.

Mahavir's Mission & Message.

Author of the Book



D. S. Parmaj,
M. A., LL. B.
Advocate, Belgaum.

(Writer of Articles in English on Socio-moral and
Philosophic Subjects.)

From One Mind to many Minds.

(A Preface)

If Music speaks to the ear, Painting speaks to the eye, and literature speaks to the Mind. If Literature be a branch of an Art, its object appears to consist in the *writer* speaking to his *Readers*, known or unknown, with a written voice or tone. In other words, the writer's Mind tries to address itself to the Minds of the Readers of different tastes and views. In this peculiar process, as against the action of one Mind, there is reaction of different kinds of many Minds. The writer becomes only a Passive Agent, after the publication of his writing, good or bad, leaving it exclusively to his readers to judge it and to apply their own yard-sticks, short or long. I recollect Edward Fitzerald's translation of Omar Khayyam's Persian Verse on Invisible Fate, in the present context :-

> " The Moving Finger Writes & having Writ
> Moves on, neither all thy Piety nor Wit
> shall lure it back to cancel half a Line,
> Nor all thy Tears Wash out a word of it ".

As I am writing this conventional Preface to my own book, it would be futile on my part to be a judge in my own cause, as it has passed into the range of readers. Strictly speaking, it may be a misnomer to call this work a book, as it is only a second Anthology of my recent Essays or Articles on different topics published after 1971 in Sanmati magazine just like my earlier work entitled " *Light of Jain Teaching* ". This year is being observed here and abroad as the 25th Centenary Nirwan (Spiritual Liberation) celebration year of Bhagwan Mahaveera. So different organizations have undertaken to publish books, booklets, souvenirs etc. to cherish the memory of Lord Mahavir as a World Teacher for his eternal, universal Doctrines, which have been enshrined in the memory of the human race itself as a priceless Legacy to all living creatures in the form of Love, peace, compassion, kindness, Truth and Non-violence.

The Articles in question deal with different topics of Socio-ethical interest including some universal Principles preached by Lord Mahavir. He has ineffaceably left His foot-prints on the sands of Time, nay, on the Tablets of Eternity, to awaken the erring and suffering humanity from its slumber of worldly Ignorance and Illusion. Mahavir's teachings in the form of His Mission and Message can arouse any sane individual to know himself or herself for his or her real benefit and happiness. The purpose of this present Anthology is mainly two-fold, first and foremost being to transmit the noble thoughts of World Teachers like Lord Mahavir, to a lay reader, in brief, in the form of an Essay or Article, call it by any name; Secondly, to cherish the memory of Lord Mahavir in a written record, with a hope that present-day erring humanity will translate His Teachings into its daily life, for they surely serve as never-failing keys to resolve the selfish and needless man-made conflicts and Problems facing the modern world in its critical stage as observed by Hon'ble Justice Tukol in his fine and fitting Foreword.

I am fully aware of my short-comings in the field of book-writing, which is neither my profession nor pastime. Some of my readers may find fault with my profusely drawing upon English Writer's quotations to illustrate my View-point. All that I can now say is that in order to emphasise the solemnity or importance of the subjects dealt with, the views of great thinkers are likely to serve as fitting parallels, helpful to a common reader, if not to a cynic or Arm-chair-critic, to follow the basic universal principles underlying the subjects of discussion. Just as Style is the Man, method or manner of Presentation also is no less a Man. Like one's shadow, his style follows the writer. My main purpose will be served, if a lay reader can derive some satisfaction of understanding at least the important basic principles discussed. I do not lay any claim, much less a pretence to assert that all that is discussed in various topics is fully, original. Even Goethe says so modestly, "People always talk about originality; but what do they mean? As soon as we are born, the world begins to work upon us, and this goes on to the end ....If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favour". In the final analysis of the matter, very little original as such can be written, as every thinker or writer is likely to be naturally influenced by other thinking minds at least to some extent. It is said Proof of the Pudding lies only in eating, so proof of this little literary work, if I may be allowed to say so, lies really in perusing it with an open mind and without any bias.

For writing an invaluable Foreword to this Anthology, I am profoundly thankful to Hon 'ble Justice T. K. Tukol, not only a Scholar-Judge, but an educationist, a Master Mind, a Free and Powerful Thinker and Speaker. He was Junior to me by two years in College days, but though younger to me by a few years, he had even then struck me as one carved out by Destiny or the Law of Karma to put it in his own words as a Prospective Scholar of a high order, gifted with outstanding merits. So neither poverty nor adverese circumstances could operate as an hindrance in his way to reach great heights in various walks of life for adorning every role or mantle that came his way. Without mincing matters or words, he has tried to evaluate in brief, every topic covered in my Anthology by offering his own frank and valuable observations for my future guidance, if possible, even in my old age.

To facilitate my personal supervision over printing, Shri. M. J. Bhisikar, M. A., Nyāya-Teertha, the learned Scholar-Publisher, was good enough to entrust the printing work to Swastik Printing Press, Belgaum. Even then it would have been an uphill task for me to go through the ordeal of Proof correction, but for my eldest son's help i. e. (Prof. B. D. Parmaj) in correcting the spelling mistakes. In spite of our joint efforts in this regard, some few mistakes have still survived, as Printer's Devils are proverbially Die-hards. I feel indeed honoured by the Bahubali Sanmati Publication in it's undertaking to publish my humble contribution in honour of Lord Mahavir's immortal teachings and also some other socio-moral subjects. So I am deeply grateful to Sanmati Publication at Bahubali, working as a reputed organization, for spread of knowledge under the inspiration of living Jain Ṣaint Ṣcholar, Achārya Ṣamaṇtbhadra Swamiji, with whoṣẹ blessings, I was initiated into the study of Jain tenets and philosophy just only a few years ago.

I shall remain ever grateful to Dr. A. N. Upadhye, M.A., D.Litt., Head of the Department of Jainology, University of Mysore and other eminent Scholars and men of high position and stature, whose opinions about this book are solicited for being included as a valuable permanent record in this work. Their opinions are, no doubt, valuable assets to the deserving cause of chersihing the memory of Lord Mahavir, a World Teacher.

I am thankful to Shri. V. S. Deshpande, Proprietor of Swastik Printing Press, Belgaum, for expeditiously seeing through the printing and binding work of this book.

BELGAUM,
1975 August

D. S. Parmaj.

Publisher's View.

Aims and Objects of Sanmati Publication, Bahubali.

Situated as it is at the base of a Holy-Hillock 'far from the madding crowd and Ignoble strife' of the modern sophisticated cities, Bahubali Institution, as a whole, stands for certain Ideals of high ethical value in life, it being only the lengthened shadow of the living Jain Saint-scholar, Achārya Samantbhadra Swamiji. So naturally, with his saintly blessings, Sanmati Publication is carrying on its literary activities in the form of monthly magazines, books, or booklets with a missionary zeal to preserve and propagate the teachings of Prophets and Philosophers, Sages and Saints.

Bhagawān Mahaveer, as a benefactor of humanity and a World-Teacher, re-iterated with his Prophetic vision, coupled with practical wisdom, what His Predecessor-Prophets had preached, but the succeeding selfish generations of humanity had forgotten and had degenerated materially and morally. Time is again ripe for the present-day humanity to take stock of its own moral and spiritual decline, and not merely to recollect but to practise the universal and humanitarian Principles taught by World-Teachers like Lord Mahaveer. Sanmati Publication, in commemoration of Bhagawan Mahaveera's 25th Centenary Parinirwān (Spiritual Liberation) celebration, in its own humble way, is publishing some literary works in different languages. Present Book or collection of prior English Articles of **Shri. D. S. Parmaj,** *Advocate*, will bear serial number 35 in our Publication series. These Articles are not mere reprints of the earlier ones but are retouched by the author with certain additions in important materials so as to throw some further light on the subjects discussed therein, on re-arranging the subjects para-wise with significant headings.

Primary Purpose of literary works :

Sanmati Publication is giving liberty to its literary writers to choose their own medium of expression, as *after all language is* *only a vehicle to carry the thoughts and ideas of the writer to his readers.* It is through literature that we can converse with the Great Dead but still living in the form of their teachings. *Literature, in brief, is the brain of humanity.* The individual writer of a good book first records in his brain the noble thoughts of other Master Minds in addition to his own and tries to interpret the same to his readers by bringing to bear upon them his own experiences of life. So the ancient Jain Saint writers have tried to interpret the worldly life, its worries, together with its sensual passing pleasures and delights in the light of eternal truths preached by Prophets like Lord Mahaveer. If you are a sincere and genuine reader of a Jain Saint's writings, you may feel while reading, as if you are sitting in a congregation in a Samawa-Sharan (Holy preaching Hall), listening to the immortal sermons of Lord Mahaveer delivered from the tops of the five-fold range of Rajgriha Mountains or listening to His Divine Message of Non-violence, Love, Kindness and compassion preached at the then existing Pawa-pur with its surrounding holy Lake and vast green plains and pastures. *The Art of the Saintly Pen is to rouse the Inward vision of a reader.*

Shri. D. S. Parmaj, as a House-holder and not as a Saint, has tried to illustrate the ancient wisdom and teachings of Prophets and Philosophers by adopting a comparative method of literary expression even with reference to some famous foreign thinkers and writers but by laying special emphasis on Lord Mahavir's universal Doctrines. Jain Philosophy postulates Truth as its basic principle even for its Doctrine of Syādwād (Multi-view-point Logical Theory) and the Law of Karma (cause and effect or Sow and Reap theory). Truth is nobody's monopoly, nor the proud privilege of any community. If a principle is true, it is true for every truth-loving person, no matter what pen has written or what tongue has uttered it or in what language it is clothed.

Background for present Publication :

It would not be out of place, if we point out the background giving rise to our present publication. English, being recognised as an International language, it is no exaggeration, if we say that there is scarcity of English literature dealing with Jain Religion and Philosophy. So with the sole benevolent object of creating such literature in English, we went on publishing gradually a series of English Articles of Shri. D. S. Parmaj in our Sanmati magazines. Besides we found, there was a very good response from our careful and intelligent readers by way of their appreciation expressed both orally and in writing in regard to these Articles. As a fruitful result thereof, not only literary but creative pen of Shri. D. S. Parmaj, Advocate, could produce good, thought-provoking, well-reasoned Essays of high order, one after another, with continued progressive merit. Now we are extremely glad to present these precious Essays to our appreciative readers in a book form for a connected reading. We are confident that the longfelt need of such instructive and thought-provoking literature in Englsh dealing with Jain Ethics and Philosophy, is at least to some extent met by our present publication. Shri. D. S. Parmaj, Advocate, is neither an idle nor briefless lawyer, as any impartial observer can see. So it is highly creditable especially for such a lawyer to contribute this type of English literature. We believe our serious-minded readers, Jains and Non-jains, will be really benefitted by reading these Essays on various Philosophic and socio-moral topics, which will at least to some extent broaden their vision about high ethical values of life expressed in fine literary style.

We are extremely grateful to Justice Shri. T. K. Tukol for writing a suitable ' Foreword ' to this book as a finishing touch, as he himself is an eminent scholar of English literature and as such a proper Judge to point out the merits and demerits of an English book. We are also thankful to the other eminent scholars, whose opinions on this book being invited, were graciously extended for inclusion in this book. We, therefore, hope our readers will welcome this publication as a good enterprise on our part in the service of Lord Mahaveer's 25th Nirwan Centenary celebration.

Bahubali,
October 1975.

M. J. Bhisikar,
Publisher.

Then and Now

Words from the pens of a few Eminent Scholars about the present Author as a student and as a Writer.

Principal Dr. V. K. Gokak M. A. oxford, D. Litt.,
Former Principal of Rajaram College, Kolhapur,
Karnataka College, Dharwar,
and former Vice Chancellor of Bangalore University.

Mr dear Shri Parmaj,

" It was such a joy to hear from you and to read your book. It was a Voice that I used to hear in our Karnataka College debating union nearly half a century ago. We were practically lost to each other !

But, now though I have not seen as yet the old familiar face (must have been changed now as mine has been, Time suffers from elepto mania; He steals our ivory white teeth too !); *I have heard the old familiar voice. There is the same ring :— The poets, the philosophers are all there !* But, there is a deeper tone too. We have many things in common, Karnataka College, (we carry our version of it with us), our love of the humanities and now, our love of the spiritural life.

You have done a valuable service by interpreting the *Teachings of the Valiant one surpassing*, and their values both for individual and for humanity in a manner easily comprehensible to the common man during this year. We look forward to many more contributions from your pen. To many, who cannot go to the sources and even to formal accounts of the Jain Doctrines, your two books come as a boon, bringing within the grasp of the layman what ordinarily might have eluded it. I heartily welcome these publications.

Brindavan, White Field,
Bangalore
10-9-1975.

Yours sincerely,
Dr. V. K. Gokak.

Dr. A. N. Upadhye, M. A., D. Litt.,
Professor and Head of the Department of Jainology and Prakrits, Mysore University, observes :–

" This brochure on Bhagavān Mahavira and His Teachings, especially Ahiṁsā, Satya, and Aparigraha, is a timely publication, when the attention of our intelligentzia is focussed on these principles during this 2500th Nirvān Anniversary year of Mahaveer. In Shri D. S. Parmaj, we have an experienced Advocate. He has nicely explained these concepts for the benefit of general readers, in the perspective of the present day situation of human Society, as a whole. My Greetings to the Author for his fluent exposition and to the Publishers, who are out to encourage the spread of good thoughts for the benefit of earnest readers.

Mysore — **A. N. Upadhye**
26-8-1975.

Publisher's Note :

We are extremely sorry for the sad and unexpected demise of Dr. A. N. Upadhye on 8-10-75, a Research Scholar of International repute in Sanskrit and Prakrit. His above opinion about our present Publication is, therefore, being published posthumously. May his Nobel Soul rest in Peace !

Bahubali,
October 1975.

Dr. D. C. Pavate, M. A. (Cantab) (Wrangler)

Retired D. P. I. Bombry State,
Former V. C. Karnataka University,
Former Governor of Punjab.

From one mind to many minds.

The sixth century B. C. was one of the most remarkable in the history of the world. A great teacher, who came near to revolutionising the whole of India during that century was Mahavir. His contemporary Gautam Buddha had almost the same mission. About the same time, the Jews were waking up out of their traditions and discussing the ultimate realities of human life in Babylon and Heraclitus.

Mahavir was the last of 24 Jain Tirthankars (Prophets); but nothing is known about his predecessors historically. Mahavir had obviously set his heart on improving the living conditions of the people. He wanted all people to be happy; but this was possible if, and only if all human beings developed compassion for all living creatures. This philosophy gained ground and became popular amongst all people so that the Jains, the followers of Lord Mahavir, became the natural leaders and eventually rulers of some parts of the present Bihar and some Himalayan tracts. About seven hundred years, thereafter, Jains became unpopular and were persecuted as, by that time, degenerations had set in at least in the ruling class, who had forgotten the real teachings of Lord Mahavir. They had, therefore, to come down to the southern regions for shelter. In course of time, they ruled over some territories in Karnataka, Tamilnadu and Andhra. Today, Jains are a thriving community in Agriculture, Business and Technology throughout India, thanks to their religious fervour, devotion of duty and native wisdom. They also ruled over some parts of the southern regions and have provided leadership in several fields of human activity. In all such areas, they have left their mark as great administrators and lovers of art and sculpture.

In the present century, Mahatma Gandhi had been a great advocate of Truth and Non-Violence and with these weapons, he was able to destroy the imperialism of the Western countries all over the world. He had obviously a certain amount of Jain blood, as his mother or grandmother is reported to have been a Jain.

People in our country should know the history of the rise and fall of the Jains and how the teachings of Mahavir, the last Tirthankar are still valid today. In this context, Shri D. S. Parmaj has done yeoman service by providing some material on the teachings of the great saint Mahavir. The book has been written in lucid style and provides very enjoyable and stimulating material for all of us to pause, ruminate and be wise. Shri. Parmaj deserves our congratulations and thanks for this book which is extremely readable.

Bangalore
12-9-1975.

D. C. Pavate.

Dr. R. R. Diwakar. M. A., D. Litt., (A Versatile Genius),
Former Union Minister and former Governor of Bihar.

" It was a great pleasure for me to dip into Shri. D. S. Parmaj's new book here and there and find that his simple and lucid treatment of the subject of Ahimsa quite rewarding. If the Sanatani Hindus were the first to declare that there is no greater law than Truth, (Ekam Sat, ' Sattyannasti Paro Dharmah '), it goes to the credit of the Jains to have declared as emphatically ' Ahimsa Paramo Dharmah '. It was left to Mahatma Gandhi in recent years to blend Satya and Ahimsa into a single doctrine, ' Satya through Ahimsa alone '. To him means were ends and hence he laid greater stress on Ahimsa. He, who does not practise Ahimsa, can never attain Truth and he, who practises Ahimsa, is sure to attain Truth.

The lives of the twentyfour Teerthankaras in the Jaina tradition are a thrilling saga of the observance of Ahimsa in all its forms, inner and outer, as well as the grosser and subtler dimensions. Mahaveer, the Prince of Peace and Love towards all and the Doctrine of Ahimsa is the main subject of Shri. Parmaj's book. He is a deep student and a man of great learning. It is very good of him that he is sharing his knowledge and insight with others by writing books on such an important subject. In fact, when the whole world is threatened with nuclear violence, the only Doctrine to practise is Ahimsa, non-injury, non-violence in thought, word and deed. Ahimsa means love abounding expressing itself in service of others, suffering for others and sacrifice, if necessary, to save others. There is no nobler cause than this in which Shri. D. S. Parmaj can engage himself in serving. I wish him success. "

Camp, Bangalore.
3-10-1975.

R. R. Diwakar.

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ERRATUM

Mistake	*Page*	*Line*	*Correction*
Truely	2	29	Truly
भतानाम	5	footnote	भूतानाम्
परमम	5	footnote	परमम्
Wle	17	19	Whole
hear	23	16	heart
tical	81	19	practical (in some copies)
religous	82	15	religious
trac	128	4	trace
memorablc	133	32	memorable

How and why Non-violence a need of the Day.
Lord Mahaveer's call for change

From Violence (Himsa) to Non-violence (Ahimsa)

PART – I

Lord Mahaveera's Message ever fresh :

Mere Passage of Time, however long, will neither stale nor lessen the importance of the immortal teachings of Real Prophets and Philosophers of any country or age. To name but only a few, Lord Mahaveer, Lord Buddha, Lord Jesus Christ, and Socrates are some of the examples of World Teachers who have left ineffaceably their foot prints on the sands of time in the form of their respective glorious messages to mankind at large for all time to come. The suffering humanity of any age can find great solace and derive inspiration from their teachings and examples. So far as Lord Mahaveer, the last one in the galaxy of twenty-four Jain prophets, is concerned, his clarion call to human race for change from violence to non-violence is still ringing in the ears of succeeding generations even after twentyfive hundred years.

Need of Social reconstruction & Advent of Prophet Mahaveer :

" Advent or Coming of a Prophet is really a far off divine event " to which all deep-thinkers of any age look forward Prophets like Mahaveer, Buddha or Christ are perfect mirrors in which the Inspiration or Image-cum-spirit of Divinity is reflected. Time was ripe for the advent of Prophet Mahaveer as a Social and moral reformer, Educator of Mankind, Healer of man's suffering and Redeemer of humanity as a spiritual teacher. He was born at a time, when Indian Society had sunk to deplorable degradation, when slavery was rampant, animal sacrifice was carried on by ignorant masses in the name of false religion and superstitions, Society was divided against itself into numerous castes and creeds, one hating the other, rivalry and jealousy prevailed both amongst the rich and poor. His heart was touched at the then prevailing Social and moral ills.

Lord Mahaveer did not want his Princely Head to lie uneasy with a crown on, so he laid aside the crown, a sign of material dignity, as a trash and led the life of a mendicant till perfect knowledge, relating to real meaning and object of human life, dawned upon him by virtue of meditation and penance well-nigh for a period of twelve years. He then, to redeem humanity from its degradation, preached universal principles of human love and kindness for fellow-beings, tolerance, honesty, purity of character, and above all the Doctrine of Non-violence or Non-injury in any form to any living being.

Immediate Mission of Mahaveer :

Lord Mahaveer eradicated slavery and restored dignity to human life. He reconstructed the society by abolishing man-made or priest-made castes and creeds, and organised the community into only four classes called sanghas 1) Monks, 2) Nuns, i. e. spiritual aspirants, 3) Lay Brothers and 4) Lay sisters i. e. Householders. This social reconstruction of the community by recognising only two divisions i. e. Saints and householders is not only simple but ideal one. It aims at the unity of the Society into one Brotherhood, which speaks to the farsightedness and organizing genius of Lord Mahaveer and as such has evoked praise from so many foreign scholars of Jainism. So also Lord Mahaveer eschewed the then prevailing rituals and dogmas and simplified the religion as consisting of pure and unselfish human conduct and unstinted love and kindness for all that lives. Lord Mahaveer asked men to see things clearly and truely as they are, and to think freely for themselves instead of being swayed away by mere time-honoured traditions or age-long conventions. Can we ever conceive of a nobler and simpler teaching than the one formulated by Lord Mahaveer ? He spoke to the suffering masses in their own folk language by appealing more to their hearts than to their heads. He pointed out in plain language that their suffering was due mainly to their own ignorance and illusion, based upon selfishness, which is the root cause of all social and moral ills, and that if each one of his followers were to shed selfishness; the illusory fear of misery and death can no longer worry them.

How History repeats itself :

As History repeats itself, the erring humanity, nay, the selfish brute in man, has, in course of time, come to repeat the same social and moral mistakes and lapses, which were committed by masses in Mahaveer's time with the result that Lord Mahaveer's teaching of Non-violence has again become the primary need of the present age and not merely as a principle to be adored.

Effect of Recent Scientific progress and problems created by it :

Recent Scientific progress, of which mankind can boast. has brought the world so close that distance has ceased to be a problem. Horse-riding yielded place to Railway, Railway paved way for Automobiles; Motors, Buses, and ships are fast being substituted by aeroplanes and Jets. Even old war materials like swords and guns are being replaced by bombs, atomic or nuclear. Different countries of the world have become mere neighbourhoods on account of Radios and Television. After having established supremacy on land and sea, mankind has turned its attention to sky or space and is trying to explore the planets. Man, with his dog and cat, as his companions, has not only landed on the Moon nearly two lakhs of miles away from us, but is aspiring to soar further in space to the still unexplored planets like Mars. No surprise even if man is able to build castles in the air. Does he thereby mean to show that Heaven is only a myth ? Space-Heroes have come back jubilant from Moon with its rock pieces for scientific research. Space-Heroines are going to follow suit shortly. But what then ? Have they brought to earth Heaven's Happiness to change the fate of suffering and hungry humanity ?

The ambition of the modern medical world is no less than to create Injection-Progeny and artificial, composite, machine-made human beings with plastic hearts or monkeys' glands. Do you know the claim of the present medical man for successfully changing even the sex i. e. changing a man into a woman and vice-versa, if they are tired of their sex ? In the manufacturing world, man is not content with creating only engines and other machinery for human comforts and benefits; he is more interested in discovering or manufacturing costly Hydrogen bombs, atomic or Supra-atomic bombs with potential capacity to destroy the whole world and all human race itself at one stretch.

Are we to take it that a man's real motive in achieving this fast scientific machine-made progress was to secure human happiness ? If so, what kind of happiness did he intend or still intends to secure by this material advancement ? Has this gigantic change converted human heart except probably into a plastic one ? Has this blessed science improved the lot of a common man or woman on earth ? Having at our command all these scientific materials, are we really happier than our forefathers ? Any sane and right-thinking man would blush, before he finds an answer. History has proved that man has not taken correct lesson or warning from the two recent devastating world wars. He is even unmindful of the disastrous consequences of the possible third world war staring in our face. Are not the world leaders or Big Powers drifting from the very basic object for which the United Nations Organization was formed ? Are they not leading human race to untold or unprecedented catastrophe ? History is rarely made by mankind at large but it is usually written in single digits, intermittently either by Prophets or Peace-makers or one or two war-mongers. If Abraham Lincoln, one individual, could make a bright history of America, Adolf Hitler, another individual being war-thirsty, if not blood-thirsty, changed the whole history of not only his own country but of the whole Europe. So also a single individual, Yayakhan a desperate militarist, has changed the recent history of Pakistan itself.

Lord Mahaveer's Message of Peace & Non-violence a real need of the present times :

It is no secret that war is violence on a large scale resulting in loss of many lives and vast wealth. Violence of any type indicates mental disharmony, as it orginates first in the disturbance of inner mental peace and coherence before it manifests itself in external form. Violence, therefore, means loss of peace in our mind whatever its cause may be. Lord Mahaveer rightly emphasised that violence is not a natural quality of our inner self or soul, for, being an animal instinct, it is more or less a sign of the brute in man. It is only our inner selfish evil instincts and desires such as vanity, jealousy, cruelty, greed either for power or for wealth, that lead to violence both internal and external, some times assuming the form of war. Therefore, Lord Mahaveer's first and foremost advice to his followers was to subdue their selfish desires and instincts in order to restore peace and harmony. He advised each one of his followers to start with individual reform from within by introspection and search for the immediate cause for his or her mental and physical imbalance. He advised his followers to avoid violence in any form by mind, speech and deed by controlling the brute in man, so that it should develop into a regular habit in life in order to lead natural, pure, moral human life. Lord Mahaveer followed the simple method of teaching his universal Principles and Doctrines by means of homely examples or parables, a fine method later on followed by Jesus Christ.

He drove home his main theme to his audience by emphasising that nothing is dearer than life to any living creature, man or animal. So causing injury to life in any form should be scrupulously avoided. He virtually equated his Doctrine of non-injury to a perfect religion. An ancient noted Jain Saint writer by name Samantbhadra has epitomized Lord Mahaveer's Dictum of noninjury in Sanskrit in one sentence* which may be rendered into English as under :

> " Verily Rule of non-injury (Ahimsa)-cum-compassion towards all living beings is universally acknowledged as the Supreme Divine Principle".

Lord Mahaveer was one of the greatest Apostles of Non-violence in the history of human culture and civilization. Lord Mahaveer's was the same eternal voice calling the ignorant, erring, fighting human race to halt violence, just as all his preceding Jain Prophets had done, though the lips of the speaker were different. His teaching of non-violence is suited to the needs of every declining period of human history. To prevent violence naturally means to prevent selfish conflicts between man and man, or nation and nation. So it can be seen that we cannot conceive of any alternative to Mahaveer's message of peace-cum-non-injury as a proper remedy for the social, moral and political ills prevailing in the world at present. In the second part, different facets of His Teaching as evaluated by recent scholars both here and abroad will be explained.

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* अहिंसा भतानाम जगति विदितं ब्रम्ह परमम ।

From Violence to Non-Violence

PART–II

How Non–violence is the Law of Humanity :

In the first part, I pointed out how the all-round Social & moral decline of his period had stirred the young princely heart of Lord Mahaveer to its very depths, with the result that he exchanged the palace life for that of a Saint-in-meditation. On attaining perfect knowledge that the real meaning and aim of human life is definitely on a higher plane than that of a brute, he kindled in the hearts of his followers the spirit of love and kindness for all living beings, of which Prophets have preached & Poets have sung from age to age. Lord Mahaveer raised amid a caste-divided community the Banner of Unity and Peace and introduced a New Era of Ahimsa (non–violence) suited to the needs of a better society to emerge.

From Violence (Himsa) to non-violence (Ahimsa) means, according to Lord Mahaveer's teaching from Conflict to Concord, from Hatred to Harmony, from Peevishness to Forgiveness, from Falsity to Truth, from Cruelty to Compassion, from Division to Unity, from Jealousy to Sympathy, from Selfishness to Kindness from Hoarding to Renunciation and above all from War to Peace.

Opinions of recent thinkers and Seers about non–violence as a Principle :

Mr. Roman Rollen, a French Scholar–Philosopher, Ahimsa Noble-prize-winner observes : " The ancient sages, who, discovered the Law of Non–violence in the midst of violence were greatest geniuses, greater than Newton, greater warriors than Wellington. Non-violence is the Law of our species, as violence is the law of the brutes. "

Luis Fischer observes : " We defeated the Kaiser and got a Hitler, we defeated the Hitler and got a worse Hitler. *So unless* *we destroy the soil and seed out of which Hitlers and Mussolonies and militarists grow, there cannot be peace and happiness.* "

Bernard Shaw says "Man is the only animal to whom the torture and death of his fellow-beings is amusing in itself. Wild animals never kill for sport".

Mahatma Gandhi, himself one of the greatest exponents of (Ahimsa) Non-violence in the twentieth century observes in memorable words "The Religion of non-violence is not meant for Hermits and Saints. It is meant for the common people as well. Non-violence is the Law of our species, as Violence is the law of the brute, who knows no law but physical might. The dignity of man requires obedience to a higher law-to the strength of the spirit. Non-violence does not mean meek submission to the will of the evil-doer; but voluntary and conscious suffering or pitting of one's whole soul against the will of the tyrant.

Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul.

Non-violence is not a cover for cowardice; but it is the Supreme Virtue of the brave. Exercise of non-violence requires far greater bravery than that of swordmanship. Cowardice is wholly inconsistent with non-violence.

I saw that nations like individuals could only be made through the agency of the cross and in no other way.

Non-violence is an universal principle; and its operation is not limited by a hostile environment.

Having flung aside the sword, there is nothing except the cup of love, which I can offer to those, who oppose me. It is by offering that cup that I expect to draw them close to me."

Mahatma Gandhi's example as a father of our nation, is so fresh and green within our living memory to show what wonders can be worked out by one single individual, who has firm faith in the Law of non-violence. He proved by his own example that life had no terror for him, nor death had a sting. How courageously he lived and died a martyr's death by facing a tyrant's bullet, nay, a timid's treacherous hit in the back. By means of his sole weapon of non-violence, he changed the whole political history of our nation from slavery to freedom.

Strange but true that even a Muslim country like Persia produced a Noble soul just hundred years ago in the person of "*Bahulla*", who was imprisoned and persecuted by the then fanatic, orthodox Muslim Rulers for his preaching a New Faith called after him as "*Bahai Faith*", which stands for unification of man-kind in the whole world as one brotherhood based on pure love and kindness for each other irrespective of race and religion. Bahulla is acclaimed as one of the recent world teachers and the followers of his faith are now found in so many countries. Some of his sermons have an universal appeal e. g. "Let not a man glory that he belongs to this or that country, let him rather glory that he belongs to mankind". "All human beings should live and love like members of one family as if they form one soul though housed in different bodies". "Breathe not the sins of others so long as thou art thyself a sinner."

So we find the fine feelings and sentiments, expressed by great seers and thinkers of different ages and different countries, are all based upon noble qualities of human heart and soul, such as love and sympathy, kindness and tolerance, compassion and forgiveness for each other, which go to constitute the one unassailable universal principle of non-violence as its main ingredients.

Glowing Tributes paid by foreign scholars and thinkers to Lord Mahaveer for his universal message :

Dr. Mathew Mckay (England) observes : "Pleasures of the world had no attraction for Lord Mahaveera's noble soul. He, who could have lived in luxury, chose the hard life of a Jain Monk in order to reach the status of a perfect Master by constant meditation of His soul. He has preached the method of self-realisation to all the world. The message of "Ahimsa" i. e. non-injury to living being was the greatest heritage he has left to mankind.

In living the prescribed rules according to Ahimsa, a man becomes a most peaceful citizen bearing love to his fellow men and all living creatures. A follower of Ahimsa wishes to preserve the life in all creatures in order that they evolve to the heights of their respective spheres. All living forms house a soul. Therefore, Mahaveer taught that it is utterly wrong to kill even the smallest creature".

Mahaveer preached long ago that all injury whether by thought, word, or deed is sinful in relation to all and should, therefore, be avoided in the case of all creatures.

" All beings desire to live. No one wishes to die. Therefore' sinful killing should always be avoided.

It is equally wrong to wound the feelings of any person according to Jainism ".

Lord Mahaveer once addressed his hearers " I ask you all to tell me whether you like happiness or pain ? If your answer is that you dislike pain then take it from me that it is also the same with all other beings".

On another occasion he addressed his hearers saying " Suppose, some one came to you and asked you to hold in your hands a red hot iron ball; would you hold it ? If you cannot, then how can you expect others to do it. So if you do not like to be treated harshly, how do you expect others to like their being treated harshly by you ? So look unto others as you would look unto yourself ".

Dr. Ferdianando Bellini Fillipi observes : " One of the most prominent features of Lord Mahaveer's personality seems to be his endless energy (Anant Veerya). Holy life, not only holy words, was his constant rule. The great strength of this Great Hero, Mahaveer, manifests itself in the disciplined life he led. Rightly was he called the Hero and the Triumphant one (Jina)–Victor."

Dr. Alfred W. Parker observes "When Mahavir delivered his last sermon at Pawa shortly before he attained Nirwan, one of his disciples asked him as to which of his commandments he considered most important. He replied "of all my teachings

Ahimsa is most important. Do not kill animals for food. Do not hunt or fish. Do not kill the mosquito that bites you or the bee that stings you".

"Whatever name we give to our creeds, whether we believe in souls of animals or not, the noble words of Mahavir are the highest expression of human ethics. The Law of non-violence is the strongest fundamental of which a moral world can be built for the benefit of all mankind".

Dr Alberto Poggi (Italy) observes : "The teachings of Mahavir sound like the trumpet song of a Victorious soul that has at last found in this very world its own deliverance and freedom. The Doctrines preached by him are most precise and perfect."

Dr. Felix Valyal describes the Will-power of Mahaveer as a Miracle and observes "The most striking feature in the genius of Mahavir from the psychological point of view is the tremendous will-power which characterises every act of his career. *He demonstrated by his own example* how the human mind can be disciplined and controlled in such a way *that the highest intellectual and spiritual level can be attained in a single life time...*"

" The principle of Ahimsa, which Mahatma Gandhi applied to the political life of India, stems directly from the Jain teachings as represented by the Doctrines of Mahaveer, the glorious successor of an immemorial tradition, the true and original tradition of India". " The place of the Jain Tradition in Indian cultural history is a problem, which should be re-examined and thoroughly investigated by Indian and western scholars. For this purpose, Jain scholars of the first rank should be mobilized to re-investigate all the sources of their own history and present a scientific analysis of their achievements ."

Herbert Warren observes " Jain Doctrines about life and Universe are plain truths, which as far as I know are no where to be found. One important purport of Mahavir's teaching is that we are not our body, we are not the body having the soul but we are a soul having a body. We are knowers but our body is not a knower. We should not say " I am thin or I am thick. We should say " my body is thin or thick ".

Significance of the celebration of 25th Nirwan (Spiritual Liberation) centenary of Lord Mahavir :

In 1974-75 for one full year all over India, nay, to some extent all over the world, the followers and admirers of Lord Mahavir are celebrating the twentyfive hundredth Nirwan Anniversary of Lord Mahavir, in which our top-ranking Central and State leaders, Jains or Non-Jains including our popular Prime minister Mrs. Indira Gandhi are co-operating. So if you want to say anything in memory or appreciation of Lord Mahavir's unforgettable principles of his life and teaching, say it now even at the risk of repetition, for, the more the repetition of any good thing or principle by different tongues or pens, the firmer will be their impressions on our mind now and hereafter. Better risk of repetition than risk of silence, which may unjustly suppress the new light which you may be really able to shed even on a known thing by clothing it in your own words.

If you read and re-read Mahavir's teachings, you may be able to convince even a cynic that Ahimsa or non-violence is not a thing to be trifled with, because it has been a strong realistic force urging men to defend themselves at times of need and to live a full life. Faith in the Ahiṁsa ideal inspires the individual to live in peace and harmony with the rest of creation. Life in any form is to be respected as sacred and precious. Naturally firm faith of such a type can move as a hand in glove with other enviable virtues like humility, tolerance, kindness and compassion. In the third part, different aspects of Non-violence principle, i. e. Positive, negative, mental, physical etc. will be discussed.

* * *

From Violence to Non-Violence.

PART–III

It is pointed out in the earlier part how Lord Mahaveera's contribution to Indian thought helped social reconstruction of a degenerated, superstitious, caste-divided community of his period and raised the tone of moral, cultural and spiritual life by His Universal principle of Non-violence. I now propose to discuss different aspects of Non-violence principle.

How Lord Mahaveera's conception of Non-violence is comprehensive :

Ahimsa or Non-violence did not merely mean physical non-injury according to Lord Mahaveera, but it extended to cover a vast range, nay, all fields of human activities. He advised his followers to avoid mental, vocal and physical violence (i. e. violence by mind, speech and deed). This three-fold method of non-violence is further subdivided into three types by laying down that violence should be avoided by oneself doing any act of violence, by getting it done through others i. e. vicariously and by abettting or encouraging others to indulge in violent acts.

Expounding Lord Mahaveera's nine-fold concept of Ahimsa (Non-violence); later Jain Sages and Saints have in their writings, classified violence (Himsa) in different categories, firstly into two kinds 1) physical violence, (Dravya himsa द्रव्य हिंसा) and 2) Mental violence (Bhav-himsa भाव हिंसा) and next into two types according to the nature of violence 1) Major kind of violence involving almost brutal acts of injury and 2) Minor type of violent acts entailing the victim in less harmful results. Some writers classify violence into two kinds according to the intention of the perpetrator of violent acts 1) Intentional or Deliberate injury and 2) un-intentional harm. Some others have divided violence into two types according to a practical view of life (1) Unavoidable violence i. e. initial and necessary for the very sustenance of human life e. g. we cannot live without breathing, but even while breathing or inhaling, we may be causing injury to some invisible smallest germs floating in the air, which we breathe for maintaining life energy in us. So whatever acts are absolutely or reasonably necessary for house holder's life are not forbidden by the Rule of Non-violence, (2) second kind is avoidable violence i. e. one which is unnecessary and can be easily avoided but for our own selfish purpose.

Each of these aforesaid types of violence is based upon some significance underlying one or the other aspect of violence. On close scrutiny, one can find that Lord Mahaveera's Doctrine of Non-violence, advising avoidance of violence or injury in nine ways, is comprehensive enough to cover all kinds of possible violent acts that one can conceive and if this one Doctrine is observed by human beings, gifted as they are with intelligence, it would lead to their moral, mental, cultural and spiritual progress.

How and why mental violence is required to be avoided :

Man is the creature of his thoughts. Sooner or later thought flows into action; and so our own thoughts manifest themselves into our deeds. It is our common experience that first we think and then we act in our daily life. All our acts good or bad are the results of thoughts arising in our mind. Hence, great thinkers and teachers, Seers and Sages, Prophets and Philosophers have attached enormous importance to ideals, because according to the thoughts brooded over in our mind, cherished in our hearts, will be conduct of our outer life. Shakespeare has so wisely put it on the lips of Hamlet about the significance of our thinking process :

> " There is nothing either good or bad,
> But our thinking makes it so ".

Lord Mahaveera rightly emphasised that without mental violence (Bhava-himsa भावहिंसा), i. e. inner disturbance, there cannot be physical violence (Dravya-himsa द्रव्य हिंसा); physical injury is usually preceded by unholy or evil thoughts we brood over in our minds, whatever may be the object, whether to wreak vengeance or to retaliate, or playing Tit for Tat. If evil instincts like hatred, anger, jealousy, cruelty etc; harbouring in our mind are completely controlled, it would amount to non-violence (Ahimsa) in the real esoteric sense. Similar sentiment is expressed by Shelley, an English Seer-poet, when he observes that "*Mind is the greatest slayer; therefore, first slay the slayer*". Shelley means to say that our mind is the store-house of all Injurious evil desires and instincts based upon our selfishness, pride or vanity and so we have to first control our mind, the greatest mischief-monger. Shakespeare in his play called Twelfth Night observes :

> " In Nature, there is no blemish but the mind,
> None can be called deformed but the unkind ".

In another context he has observed " Mind can make a hell of heaven or a heaven of hell ".

If our desires, instincts, and emotions arising in our mind are holy i. e. if our heart is pure, there cannot be any inclination to cause any injury to any life or to wound any body's feelings. Therefore, Lord Mahaveera's teaching of non-violence is a message for external and internal purification, beneficial to all living beings. It is the essence for keeping peace, equanimity, universal brotherhood and as such a Divine principle for all time to come. Ideal of Non-violence is not only the highest and noblest conceivable idea but it is the very foundation of human culture and thus an Universal Message issuing from real Prophets and Philosophers from age to age or epoch to epoch.

How Doctrine of Non-violence is misconstrued by some superficial observers and easy going or pleasure-seeking Arm-chair critics :

Some so called worldly-wise practicalists assail the Principle of Non-violence as a sign of weakness or meekness and as such not suited for practical life. Their criticism is based on too narrow a view of life, as if man's sole aim in life is to seek physical pleasures at any cost, even by doing injury to others for achieving one's selfish ends. Why should then mankind boast of its culture or superiority over animals, if instincts normally found in animals are to override higher values of human life ?

Spirit of Non-violence indicates real courage and power of voluntary endurance. No chicken-hearted or timid fellow can afford to practise the Rule of Non-violence both in letter and spirit. A real follower of non-violence can brave any danger or difficulties without being perturbed, for he has inner will-power and moral strength, coupled with noble courage to bear and forbear. Suffering voluntarily and patiently is really a sign of great heroism as exemplified by Lord Mahaveer in his life of austerity and renunciation. Milton's famous saying " *Who best can suffer best can do* " may be recalled in this context. Mahatma Gandhi rightly observed that if you have no fear, you have no hatred for anybody.

Heroism necessary in well-doing :

In ancient days Virtue and Valour were synonymous. Such virtuous valour was the strength both moral and physical, nay, a kind of force available for nobler purposes. He who best serves his fellow-beings, who can save them, who can elevate them materially and spiritually, is the most valiant. Like Plato's View Jain concept of a valiant Ruler or a King is based upon his virtue rather than his animal strength. Besides there is also an inward valour of conscience, of will power, of honesty, of self-sacrifice in an ardent follower of non-violence, as recently exemplified by Mahatma Gandhi. Besides, so many living Jain or nonjain Sages and Saints are no less heroic than a war-monger militarist, because of their selfless courage in leading the life of self-denial and austerity.

Lord Mahaveer, who preached and lived a life of non-violence, was known for his extra-ordinary courage in his youth as a valiant Prince. As the legend goes, he could easily tame a hissing cobra by boldly catching and playing with it, while his playmates being afraid, looked on and admired his courage. So also as an young man, he could boldly tame a wild and mad elephant going amuck in the crowd, running helter-skelter, out of fear, by controlling it both by his internal will-power and external strength to the utter astonishment of the people around him. Is it not then downright folly to attribute cowardice to such a valiant Prince for voluntarily sacrificing his royal pleasures of palace life and taking to austere life in order to play the role of a Prophet for redeeming the ignorant and suffering masses of his period ? Can mere physical power or animal strength stand any comparison with the noble courage and spirit of self-sacrifice exhibited by Lord Mahaveera in his life and teaching ?

Force really begets more resistance than it is worth. By use of force, spirit of rebellion is created, leading to violence and crime on a large scale. This is really the experience in all countries in all ages. The history of the world is, to a great extent, the history of miserable failure of physical force in the long run. Love and sympathy would work as elevating and civilizing forces. *Kindness draws out the better part of human nature, disarming resistance and melting even the hardest heart.* Daily prayer in conformity with Lord Mahaveera's teaching so wisely formulated for a Jain householder, inculcating the lesson for developing love for all creatures, respect for the meritorious, compassion for the helpless and afflicted, tolerance towards even your opponents contains a memorable gospel sufficient to renovate the whole world by elevating its moral, physical and spiritual tone.

How Lord Mahaveera's Rule of Non-violence is based upon sympathy :

Sympathy for fellow-creatures, including even animals, is founded on love and kindness for children, weak, aged and poor. Like mercy, sympathy and benevolence are twice blessed, blessing both the sympathiser, and the sympathised, by creating happiness in the heart of the sympathised and benevolence in the heart of the sympathiser. Mere animal strength cannot be on par with sympathy, which when followed on a large scale, amounts to public philonthrophy for improving the condition of the suffering and ignorant masses and for promoting universal brotherhood. Lack of sympathy for the poor and suffering, want of kindness for the weak and helpless, has created so many problems facing the modern world in spite of its scientific progress, resulting in violence and bloodshed by resorting to rebellions and wars oft and on.

Selfishness, more or less an animal instinct in man, strikes its roots very deep, " Do not care for your fellow-beings ". is the voice to be heard from the self-seekers and idlers. We are turning our deaf ears to the voice of world-teachers like Lord Mahaveer, calling for change in our heart, from cruelty to compassion, from hatred to harmony, from jealousy to sympathy. Have we not forgotten the gospel of mutual love and kindness preached by prophets like Lord Mahaveer and the immortal Biblical commandments of Lord Jesus Christ? Really speaking the less we seek, the more strictly we live and the more happy we are, for, an unselfish life kills our vices and lessens our wants and desires and ennobles our mind.

Lord Mahaveera's Introspection before renunciation of worldly pleasures :

It is only a chosen few, who are divinely inspired like Lord Mahaveer, that can minutely examine the working of their minds in self-introspection. It is so finely related of Lord Mahaveera's Dialogue with his own Mind personified. He asked his Mind "What is it that keeps you ever busy?". The Mind replied "What else? if not Desire and craving that enamours me?" Whereupon, Mahaveer inquired of the Mind "How is it that you are always hankering after something or the other?" The Mind calmly but serenely replied "You should see that my inseparable companions are Mr. Attachment and Mr. Aversion (रागद्वेष), which goad me on to persist in unlimited desires". Next, Mahaveer asked the Mind "Well! how did you develop your friendship with Messrs Attachment and aversions?" to which the Mind significantly pointed out that Attachment arose out of mind's contact with worldly objects. Then the young Prince Mahaveera's inner sight was opened and he exclaimed "Oh! I see that the real cause for worldly attachment consists of mind's attraction to earthly belongings, which are perishable indeed, howsoever precious they may outwardly appear to be. I cannot claim them to be Mine in the real sense, though my body and senses may crave for them. So the earlier I renounce the earthly riches, the better it is for my salvation".

In the next part it will be pointed out how Non-violence is the Rule of Natural law & characteristic of our inner self.

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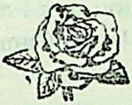
From Violence to Non-violence

PART - IV

How Lord Mahaveera's Teaching is embalmed and Treasured up on an universal purpose for life beyond life :



Lord Mahaveera's voice of wisdom was not meant only for his immediate contemporaries or followers but he spoke for the world, for posterity, nay, for eternity, with the result that his teaching of non-voilence, non-falsehood, self-denial and self-sacrifice reaches out to mankind across all racial and territorial barriers with a voice that is of life itself, not merely an ideology. In our complex world of apparent scientific and material progress but of really glamourized illusions, hatred, violence, ignorance, suffering and despair, Lord Mahaveera's teaching brings to light man's inward path to self-rule and the liberation of his mind as already illustrated in his famous dialogue with his own Mind by self-introspection. His Teaching illustrates clearly the growing need for man's co-ordination of his inner and his outer life by providing a wise combination of Universal meaning and direct appeal for a way of life with peace and harmony with the external world.

Lord Mahaveera's Prophetic Vision embraces within its fold past and future in the now-ness of Omnipresent life. His Universal message of Non-violence and love-cum-compassion for all that lives, though rooted in ancient wisdom, is yet clearly pointing forward to a human out-look suited to the needs of the world-wide civilization and culture now still in the making in spite of our modern scientific progress. He emphasised that our objective knowledge of worldly things must be linked to self-knowledge, so that we can see things better and clearer both from the worldly point and also from a higher plane. We, moderners, are at cross roads, more than ever before, in this purely scientific age drifting far away from the humanitarian consideration. If we proceed further in the present wrong direction on the path of mutual hatred and jealousy, we shall soon land ourselves at a point of no return. John F. Kennedy, therefore, warned significantly " *Mankind must put an end to war or war will put an end to mankind* ". This is what world teachers like Mahaveer and Jesus Christ had so wisely forewarned mankind long ago. Albert Einstein observes " since the splitting of the atom, everything has changed except our way of thinking and thus we drift towards an unparalleled catastrophe ". So, is it not high time for Big Powers and our world leaders to spiritualise their politics and to humanise their administration in a line with the universal and natural principle of Non-violence-Cum-Compassion ?

How Lord Mahaveera's Rule of Non-violence is both Positive and Negative :

Lord Mahaveera's Doctrine of Non-violence lays down as our first and foremost duty in not doing harm to any living creature. This precept is clothed in the form of *Negative Commandment* such as " Do not kill ". " Do not harm any one by your vocal, mental, or physical activities. " " Do not wound any body's feelings nor wish ill of others ". Lord Mahaveera's Rule of Non-violence is also *positive* in its commandment such as " Love your fellow-beings ". " Have compassion for the afflicted ". " Love even those, who hate you, so that their hearts will be converted one day or other ". Love is the positive aspect of non-violence, because Tit for Tat, Tooth for Tooth, eye for eye, life for life is the barbaric rule of violence.

How Human nature is dualistic :

Violence and non-violence are just like two opposite sides of a coin, Head or Tail. Love and Hatred are but two counter-parts of our inner feelings, working in opposite directions. Cruelty, jealousy, enemity, selfishness are the results of the inner working of a violent mind and are indicative of our inner mental ill-health and moral degradation. Their opposite counter-parts, namely, kindness, sympathy, love, and self-sacrifice unmistakably point to a cultured and civilized mind both in moral and spiritual parlance. So our mind itself is dualistic, capable of playing a double role, at times mirroring its pure, holy and cultured side, and at other times reflecting its dark side consisting of evil instincts and desires such as hatred, jealousy, anger, passion etc. Thus the Non-violence principle itself is hidden in the midst of violence, which is deep-rooted in our mind itself.

Both the evil instincts and good feelings exist side by side in us and so our very human nature itself is dualistic, consisting of two parts of which the better part of our nature lies a bit deeper in our heart and requires to be touched or awakened by our pure Conscience and Intuition. This Dualism in human nature is also exhibited and illustrated by the ever arising conflict between the Head and the Heart. Therefore, Lord Mahaveer pointed out that our real enemies are our evil desires and they are to be conquered by the principle of Non-violence and self-restraint. Swami Vivekananda so truly observed " There is no enemy like Anger, no fire like Lust, no temptation like money, no intoxicant like power ". Man, being gifted with reason and intelligence, has power to discriminate between the two opposing forces operating on our mind and heart and is required to choose one or the other in the inevitable dualistic Mental frame and in his outside dualistic environment. He is free to choose between Love and Hatred, Justice and Injustice, good and evil with respective consequences flowing therefrom as illustrated by Lord Mahaveera's Rule of Karma i. e. the theory of cause and effect, action and reaction or sow and reap.

Search for the cause of violence :

Violence means causing physical or mental injury to others by destroying life or wounding others' feelings. We have to search and find out the cause of violence and its tendency in man. The cause is deep-rooted in man himself. Though man understands that non-violence and peace are more beneficial to him, the deep-rooted cause for violence or injury remains untouched. The central cause is the inborn selfish instinct, the Brute in Man, the originator of all our evil instincts, such as anger, hatred, jealousy, vanity leading to destruction of peace both inside and outside.

The selfish desire harboured in our mind, being the central force for all our activities, is the destroyer of our inner, higher and purer nature, unless our Intuition or conscience can successfully resist it. This is why Prophets like Lord Mahaveer taught the lesson of self-denial and self-sacrifice as the effective remedy to subdue all our evil instincts. The Brute in Man is the real obstacle in the realisation of non-violence principle. If Rule of Non-violence is not to remain only 'as a Dream or a mere idea and if it is to be made a part of a man's daily life to be lived as taught by Lord Mahaveer and other world-teachers, it can bring about universal peace, unity, and untold benefit to all mankind.

Conflict between the Head and Heart :

Even though for the sake of selfishness, man yields to the inclination or tendency for violence and destruction; in the inner side of his mind and heart, there is clear restlessness for having done a violent act. In every civilized society murder is considered as the most heinous crime, but murder is usually followed by a sense of inner repentance and remorse. This is so psychologically and poetically illustrated in one of his plays by Shakespeare in the character of Macbeth, whose only fault was his vaulting ambition, as he himself discloses. In order to usurp king-ship selfishly, Macbeth murders innocent Duncan treacherously but soon after the murder, he is overcome with sense of repentance. When his guilty conscience begins to bite, Macbeth exclaims looking at his blood-stained hands ;

" Will all great Neptune's ocean wash this blood
clean from my hand ? No, this my hand
will rather turn the vast green sea into red.
Will these hands never be clean ?
Here is the smell of the blood still,
All the perfumes of Arabia will not sweeten
this little hand ".

Sense of remorse makes Macbeth tell Lady Macbeth that he could not even pray or utter the word " Amen ! " and he reveals his inner disturbance as under :

" I heard a Voice cry, Sleep no more ;
Macbeth doth murder Sleep, the innocent Sleep ; the Sleep which is the death of each day's life,
Balm of hurt minds, Chief nourisher in life's feast ".

Shakespeare has finely depicted how a violent act disturbs inner peace of mind by equating Duncan's treacherous murder with the murder of Macbeth's own sleep itself personified and how Lady Macbeth, her husband's abetter of the crime, goes mad inviting her own death.

How Lord Mahaveera's message of Compassion for all creatures is the main incidence of His Rule of Non-violence :

Mercy and compassion for all creatures, including our four-footed animal friends and Winged Sentinels of Nature i. e. birds form the very bed-rock of Lord Mahaveera's Rule of Non-violence. They are the Natural characteristics of soul, while violence, mental or physical, is alien both to our soul and hear in their essence. Lord Mahaveera equated compassion or Mercy to a True Religion.

What an enormous amount of cruelty is perpetrated by human beings upon our dumb domesticated animals like sheep, horses, cows, bullocks etc., upon birds, upon beasts ? Lord Mahaveera illustrated that just as the life of a big elephant is as dear to it, as the life of a tiny insect is dear to itself. So he advised his followers not even to kill an insect, for life is to be respected whether it is housed in a big or a small body.

In Lord Mahaveera's time, exponents of Hindu (Vedic) religion, learned or unlearned, rich or poor, used to indulge in animal sacrifice in order to earn so called religious merit Horse-sacrifice was considered as a very high religious rite to be performed by the Ruling or wealthy class, leaving sheep and bullocks to be sacrificed by the poorer or lower section on all important religious festivals. Lord Mahaveera raised a voice of not only protest but alarm and called for halt from such violence done in the name of wrong religion as pointed out by Dr. Radhakrishnan, an eminent philosopher.

Lord Jesus Christ's main commandment was compassion for all that lives, but many of his so called followers in Christian countries have thrown to winds this universal virtue or principle. It is said in Spain, even Spanish ladies clap their hands in joy at the spectacle of Spanish bull-fight at which even warriors may blush. Human beings are neither compassionate nor clean-handed. Bull-baiting was one of the public sports in England. Cock-fighting was patronised equally by the rich and poor in England till 1835 when Richard Martin, the friend of animals in England, got a law passed forbidding bull-baiting. Later on, Societies for the protection of animals came to be established in England. It is said that bullocks and horses are so trained in a natural way in England that they are never required to be whipped when yoked to carts or carriages, mere human voice is enough to guide their movements.

Mrs. Rukmini Devi Arundale expresses regret that in a country, which had produced great Apostles of non-violence like Lord Buddha and Lord Mahaveer, there should be butchery of animals, cruelty to dumb creatures either by merciless whipping or indulging in horse-racing, cock-fighting, bear-baiting bull-fighting, dragging sheep by hind legs to their doom in slaughter houses. Rukminidevi is a great champion of dumb defenceless creatures and has dedicated herself to this noble cause.

The expression " Dumb animals " is perhaps fallacious, as some writers say, because animals also possess their own method of communicating each other's thoughts, though not in spoken words. Some of them whimper, some others mutter or cry. They can follow to some extent the language of man. Dogs, horses, cows, sheep go to their masters, whenever called. They obey human voice and signs. Stories of faithful dogs are recorded. The moral and intellectual tendencies of man are fore-shadowed, to a remarkable degree in animal minds, that they are capable of love, fidelity, gratitude, self sacrifice. What else do they expect from us in return for their service except kindness or compassion ? Is it not mere mockery of human civilization that we are exploiting the innocence of millions of animal populace by depriving them of their natural right to live in peace with human race without fear of any injury from us ?

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From Violence to Non-violence

PART-V

How Rule of Non-violence has a bearing on our Food Problem :

Food instinct is not only natural but absolutely essential for the very sustenance of life energy in a physical form. It is common knowledge in the medical world that even during pregnancy, a child in mother's womb feeds itself on a small fraction of the food, taken, chewed, and digested by its mother. So also it breathes when its mother breathes, it sleeps in the womb when its mother sleeps. Thus we find that from womb to tomb, food is an indispensable factor for human or animal life. The Rule of Non-violence preached by Prophets and world-teachers, like Lord Mahaveera or Buddha, does not forbid us from satisfying our innate food instinct. All that this Rule demands of us is that we should eat such kind of food as would involve least violence or injury to any life in any physical form, human or animal. In uncivilized and barbaric society even today man is a carnivorous animal, a stronger man eating weaker one, just as a cobra swallows a frog. The Rule of Non-violence, being based upon noble feelings like Love, kindness, mercy and compassion for every life, is meant to govern the present day civilised human society and not a carnivorous community.

The kind of food we take has a direct or indirect bearing to a great extent on our couduct and character in our life. I am not dogmatizing in the least that every vegetarian is necessarily a kind hearted or an honest person. It is said with a mixed air of truth and amusement that each day we dig our graves with our own teeth. This means in plain language normally the kind of food, we eat and relish, not only shapes our life on earth, but builds a healthy or diseased mind in a healthy or diseased body and enkindles noble or ignoble feelings and sentiments in our hearts according to the nature of food we supply to the body. The same idea of Restraint on Tongue in respect of food and speech is expressed in the English homely maxim, "An apple a day keeps the Doctor away", corresponding to a Kannada homely saying "A man, who knows the right diet, knows no disease, just as a man who knows the right speech knows no quarrel". A similar English maxim "Diet cures more than Doctors".

Is really non-vegetarian food a necessity ?

Expert medical opinion shows that it is a fallacy or our distorted thinking to hold that flesh-food is either indispensable or more beneficial to human body. Dr. Henry Thompson, an eminent medical authority, observes "It is a sheer error to consider meat as necessary to life. Three-fourth of the human race do not eat flesh. It is difficult to understand how a civilization can call itself Christian or humane, or rational so long as its main food is animal flesh, which brings about degradation to its producer, diseases to consumer, and untold sufferings and cruelty to victims". Dr. John H. Kellog, a noted authority in medical field, says "There is nothing necessary or desirable for human nutrition to be found in meat or flesh-food, which cannot be found in products of the field, the orchard, and the forest". Rev. J. Harold Kemnis of England so pertinently observes "If you want peace to be established, you should not slaughter dumb animals ! carnivorism is a barbarity. Vegetarianism is in line with Divine Law. Carnivorism is war upon animals".

Akbar, the great Mughul Emperor, condemned flesh-eating by observing that men foolishly convert their stomachs into tombs of animals by unnecessarily killing and eating them". Mahatma Gandhi, a recent Apostle of Non-violence, observed "Flesh-food is unsuited to our species. It is an error to think that vegetarianism has made us weak in mind or body. A man becomes what he eats, as the old saying goes".

Food in early christianity :

Christianity is plainly against the killing of animals for the sake of food, though its so called followers may not be observing it in practice. Rev. G. Nevin Drinkwater, B. Sc., F. M. A., has written a booklet entitled "*Food in the early church* in the light of Modern Biblical Research" wherein he observes "It is of some significance that there is no proof in the New Testament that Christ or His immediate followers ate meat. Vegetarianism was considered as absolutely essential for spiritual life. The greatest of the old Testament Prophets, to whose works, Christ so often alludes had themselves protested against the blood-sacrifices by quoting "*I desire mercy and not sacrifice and the knowledge of God more than burnt offerings*". (Hosea VI, 6)

Christian vegetarianism :

The Apostle St. Paul and St. Peter were vegetarians as they had renounced all meats. So also Apostle Mathew lived on nuts and vegetables without meat. St. Augustine advocated vegetarianism. To this day the Bishops of the East and West Syrians (Nestorians and Jacobites) are forbidden to eat meat. Psalm L 10 lays down as God's words "All the cattle in a thousand hills are Mine".

Lord Mahaveera's call for Non-violence in relation to human food :

Lord Mahaveer called for immediate halt to blood-sacrifices carried on by Hindu religionists on a large scale in the name of religion for propitiating so called blood-thirsty gods and goddesses. His principle of non-harming any life had a salutary effect on man's habitual diet. Those, who came directly or indirectly under the influence of Mahaveera's personality and teaching naturally gave up the eating of meat and fish for good and took to simple vegetarian diet.

Mankind is really a menace to animal kingdom unless by development of a little compassion, men can learn to live nobly and let live animal populace in peace and harmony with human beings. Lord Mahaveer taught that with little restraint on your mind and desire, you can easily practise the Rule of avoidable violence in mind, body and speech including the avoidance of flesh-food.

Exposition of Mahaveera's Rule of Non-violence by later Jain Saints and Sages :-

Lord Mahaveera's teaching for plain living and spirit of restraint and renunciation has been expounded by so many Jain saint-writers in their works. All of them have pointed out wine and flesh as involving violence to life. Ashadharji in his book called "Nectar of Householder's Religion" in Verses Nos. 4 to 6 of chapter 2 observes as under "Even a drop of wine is likely to generate myriads of germs and insects which may spread over the whole earth. Besides any fermented Alcoholic drink is poisonous to health. It stimulates passion, anger and illusion· Animal-flesh grows naturally out of urine, semen, and other unclean ingredients and so it is unfit to serve as human food. Besides flesh-eater becomes easily irritable and infatuated by temperament and thus very easily inclined to commit violent acts without any feeling of pity and kindness". So flesh-food and purity of character are usually incompatible according to this noted Jain Saint writer. In verse No. 10 he so significantly explains that though vegetarian food and flesh-food contain life in some form or other as their common characteristic, vegetarian food is considered as more fit for human life and health, just as, though feminity is a common characteristic of both the wife and mother, every civilized moral code has regarded mother as an unfit being for one's sexual enjoyment, so only vegetarian food-products are considered as fit for satisfaction of one's hunger. In verse No. 75 the author observes "A householder, who considers the pain and fear of all animals as his own, and who tries to prevent the same; is verily the crown amongst all the charitable and philanthropic persons".

The Rule of non-injury or non-violence according to Jain School is to be observed in relation to all mobile living creatures such as animals, birds, beasts etc. and not in relation to immobile things such as plants, fruits, nuts, herbs, trees etc. It is impossible to conceive of human existence without causing injury to such vegetables and herbs, unless normal life can exist merely by inhaling air around. So according to Jain school of thought, such kind of injury to vegetable kingdom is classed in the category of necessary and unavoidable violence.

An ancient noted Jain Saint writer by name Samantbhadra in his work called House-holder's code of conduct in verse Nos. 53 and 54 describes the Rule of Non-violence as forbidding all intentional and avoidable activity by body, speech and mind resulting in violence to any living creature by deliberately cutting, tying, injuring, whipping, overloading any dumb animal, bird, beast or insect. No sane-minded householder should resort to such intentional acts of avoidable violence.

Amratchandracharya, another Jain famous writer, in his work called " Purusharth Siddhi Upaya " i. e. Discourse on the nature and needs of soul and body observes in verse Nos. 65 & 66 that no flesh-food can be secured without causing injury to a living creature, besides violence spreads by consuming flesh-food, even dead animal's flesh contains so many visible and invisible germs, and so if consumed as food, it involves destruction of so many lives.

Present day Food shortage Problem and the Rule of Non-violence :-

It is only in the twentieth century that Acute Food shortage problem is becoming not only a burning question all over the world but it is almost baffling solution in spite of so called modern scientific progress. Malthus has posed a question, nay, a challenge, to the whole world that unless population growth is checked, food problem will create unprecedented havoc in the near future. Slogans like "Marry late, follow family planning, Grow more food, but beget less children " have caught the fancy of modern generation.

If mankind seriously decides to follow the Natural law of Non-violence even in the matter of food, both in letter and spirit, food shortage will present no difficulty. It is purely our own creation as a result of selfishness on the part of greedy individuals and hoarders of food-products including certain nations producing surplus food-grains. Our ever growing wants and needs in this mechanised age and our ever changing luxuries and fashions in our modern materialistic world have naturally given rise to new problems, of which our forefathers could not have even dreamt, as they were content with plain living and simple food. Instead of turning its attention to increased production of fruits and foodgrains by exploring the vast land in the world, the mankind is wasting its good money and energy on exploring scientific fields unconnected with food production. In fact every self-respecting person should grow his own food, which is not difficult, if he means. What was sauce for the goose of the unsophisticated, simple and plain-living generations of the old is not the sauce for the gander of our present day scientific, sophisticated, fashionable society. Lord Mahaveer taught to eat simple food just sufficient for life energy, which does not depend upon quantity of food, while an artificial glutton lives only to eat. Selfishness of the rich nations, in not parting with the surplus food-grains, extreme, merciless, profiteering motive of both foodgrain-grower and the hoarder, wastage of so much food by the rich and wealthy section, both at home and at grand party dinners are adding fuel to the fire of the poor, hungry, starving section of the society.

Can this man-made food-shortage problem justify slaughter of poor animals for converting human stomachs into grave yards ? Can it enhance our culture or civilization of which we are boasting so much ?

Not only excess food and eatables but their artificial unwanted accessories or accompaniments have become almost habitual with us. Should we really eat only to live, our intake will be the minimum quantity, compatible with good health; and desire for food will be replaced by need of food. On the other hand, if we live to eat, we shall be dominated by desire for food, which grows out of all proportion to the real needs of the body. Our appetites for food are perverted and we prefer artificial and commercially refined foods, only to help growth of chemical houses and Doctors. Normal appetite is a sign of good health but appetite artificially stimulated may put undue strain on our digestive system.

How Lord Mahaveera's Rule of Non-violence is humane :-

Lord Mahaveera's call for change from violence to non-violence is addressed more to our heart and reason than to our animal instincts. It converts human heart by awakening higher qualities, which lie hidden deep in us. Love, compassion and knowledge are the features, which distinguish man from animal. Man is capable of self-sacrifice, kindness and tolerance. The Biblical Prophecy, suggestive of the advent of a world-teacher that the wolf and the lamb shall dwell together and the leopard and the kid, the calf and the young lion shall be led together by a child, was foreshadowed by Lord Mahaveer six hundred years before Christianity, and this conception is symbolised in the form of pictures painted in every Jain temple old or new pointing to the advent of a Prophet and an Era of Universal Peace; of Co-existence of mankind and animal-kingdom in harmony with each other.

अहिंसा परमो धर्मः

(Non-violence is the Supreme Religion.)

This & that or From Here & There.

Motto of Bahubali Institution & Higher Values of Life.

1. मानसं उन्नतम् यस्य ।
   भाग्यं तस्य समुन्नतम् ॥
   Nobler the mind, nobler the Fortune,
   Broaden your mind & brighten your Fortune.
2. अहिंसा परमो धर्मः ।
   " Non-violence is the Supreme Religion ".
3. सत्यमेव जयते ।
   In the long-rum truth alone triumphs
4. No Religion is higher than Truth.
5. He, that has little but wants less, is indeed richer than he that has much but wants more.
6. Words bite more than teeth and so wound caused by a harsh word is often times harder to cure than the wound inflicted by a sword.
7. Do you know that Mahaveera played three roles of a Prince ’ a Preacher & a Prophet ?
8. Childhood is like a mirror, which reflects in after-life the images first presented to it.
9. Childhood shows the man, as the morning shows the day – as Milton puts it.
10. " A little learning is a dangerous thing,
    Drink deep, or taste not the Platonic Spring ",
    —*Thomas Talyor.*
11. As the dawn haralds the rising sun, real knowledge and devotion will herald liberation.
12. Results of Meditation :- (A) The will is disciplined, mind is enlightened, and heart is enkindled (B) If the Light of the Mind is held steadily in concentration it yields the fruit in the form of understanding and Self-knowledge.

Lord Mahaveera's
Message of Truth
Vis-a-Vis
Some Other Great Thinkers.

PART-I

Special significance of Lord Mahaveera's Doctrine of Truth :

Lord Mahaveera's contribution to world thought and human culture and progress was mainly two-fold. When Lord Mahaveera proclaimed to the suffering, fighting, and erring humanity of his period that Non-violence is the highest religion, he clearly meant that *Truth & Non-violence are but two facets of Real Religion*, because violation of Truth necessarily involves violence in some form or other. We cannot conceive of Falsehood, which does not lead to loss or injury to others in our day-to-day social relations. Being one of the greatest Apostles of Truth, Lord Mahaveera emphasised and emphasised correctly that Truth is the real essence of human life or existence itself on earth. He addressed his Universal principle of Truth as a guiding principle as much to a saint as to a common man or woman. Because, according to him, purity of Life is an indispensable condition both for material and spiritual progress in the long run, though we may achieve temporary pleasure or happiness for the time being by untruthful or impure means. Five hundred years after Mahaveera, Lord Jesus Christ also echoed the same universal feeling by observing *" Blessed are they, whose hearts are pure "*.

Lord Mahaveera was a social and Moral Revolutionary Cum Reformer aiming at transformation of Society through Individual Revolution for, with his perfect knowledge, he could see that individual co-operation is the basis for Society. Differences or disparities found in society can be traced back to individual defects. So Lord Mahaveera, as a world teacher, firmly believed that inner revolution of an individual by conversion of his heart will finally lead to universal revolution. Through individual lies the progress of whole mankind. This is the view propounded by so many great thinkers of different periods or countries. Prophet Mohammad, therefore, observed with a foresight "Even one man's decline means the decline of humanity". Thus individual would be the link or medium through which social or moral progress can be attained. Therefore, Mahaveera rightly asked each individual to develop power of introspection or self-examination to find out his or her moral or spiritual progress or decay. *Lord Mahaveera's spiritual Dictum was " Final and Perfect Self-realisation itself would amount to God-realisation".* Aldous Huxley observes *"There is only one corner of the Universe you can be certain of improving and that is your own self".* Shakespeare observes in his famous play Hamlet " To thine ownself be true and then thou cannot be false to any one ".

Conception of Truth from the religious point of view :

No religion so far known to humanity has survived long' unless it was founded on the basic Principle of Truth. Mahaveera simplified the concept of real religion by virtually equating it to pure and good human character. His Noble Teaching lays down that "आचार: प्रथमो धर्म: !" by and large Human character or conduct is the foremost Religious Principle. We cannot conceive of spiritual Purity and Liberation in detachment from Purity of character, of which the basic principle is Truth. The Dictum *" Speak the Truth, nothing but truth " contains a gospel sufficient to renovate the whole world,* if follwed in practice both in letter and spirit by every one, having any respect for human value. *Truthful speech is a virtue, which is its own reward.* It is admitted on all hands that no religion can rank higher than Truth for all time to come, though we faulty human beings are swayed more in our daily life by our own selfishness, fanaticism or Dogmatism by sacrificing the noble Doctrine of Truth. Ignorant and illiterate masses think that Religion consists of mere Dogmas or ceremonials. According to Jain School, *Real Religion is the way of your life consisting in your unselfish, pure and holy thoughts leading to holy action.* Mahaveera tried to encompass the whole idea of Religion in a *negative five-fold commandment* by telling his followers *" hurt not, lie not, steal not, hoard not, lust not "*,

Why people resort to falsehood ?

Usually a man or a woman, being actuated with a selfish motive, indulges in falsehood. Amratchandra, a noted Jain Saint Writer, in his work called " Purushartha Siddi-upaya " i. e. " Path leading to material and spiritual progress " points out in Verses Nos. 99 and 100 that just as evil instincts and selfish desires lead to violence or Injury to others, so also falsehood, originating from the same source, inevitably results in loss or injury to others in some way or other. Ordinarily a man or a woman, who is a moral coward, resorts to falsehood. It requires a great moral courage to speak the truth at any cost. I do not mean by it physical courage like that of a bull-dog or a ferocious animal but the courageous spirit that dares to endure and suffer for the sake of truth, the courage to be kind and just, the courage to be honest, the courage to resist temptation and above all the courage to speak the truth, nothing but truth. The highest aim of life is to cultivate a manly and good character. This should be the end and all else may be looked upon only as means to attain that end. *The crown and glory of life is character*, it being the noblest and rarest possession of a man. *Viewed from this point. far better and more respectable is the good poor man than the bad rich.* Our courage lies in successfully resisting the petty temptations presented to our senses in our daily life. Such temptations usually come to try our strength. Once yielded, always yielded, is usually true of a pleasure-seeking young or old man. So we should first learn to resist the temptation and later on it becomes a habit with us. It is usually good habits that really constitute by far the greater part of a man's moral conduct exhibited in his daily life. A man is usually a bundle of habits, good or bad, and habit is only a second nature.

Moral courage of Sages & Saints :

Prophets and Philosophers, Sages and Saints of all times have shown great moral courage by their own examples that they could brave not only the tyranny of the ruling class of their respective periods, but of the mob, who could not understand their lofty teaching. How many great men and thinkers have been persecuted in the name of religion ! Socrates had to drink poison at the command of the rulers, and Bruno had to be burnt alive at Rome only because both of them exposed false philosophy of their times prevailing in the garb of religion. Even in England though she boasts of great culture, Sir Thomas More was beheaded simply because he differed from the then king of England in his views on religious principles. How barbaric the punishment sounds, when his head was placed on the London Bridge for creating awe in the minds of on-lookers. Similarly *Martin Luther* had to lay down his life for his new faith differing from Pope and his last immortal words are memorable, when he said *" Even if I have five hundred heads, I would lose them all rather than change my faith ".* Within our living memory, we know the noble example of Mahatma Gandhi, who died a martyr at the hands of a timid fanatic. We owe to such great souls Freedom of modern thought and the unflinching spirit of Truth. George Washington, who rose to the position of American President, exhibited great moral courage even in his boyhood in telling the truth at any cost or sacrifice. Even Indian history abounds with numerous examples of Sages and Saints, preachers and thinkers, who had to face inhuman persecution for the sake of supporting the cause of Truth. Strange but true that in our present day so-called civilised Society, moral cowardice is exhibited both in private and public life. Disagreeable or unpleasant truth is avoided shrewdly both by the learned and unlearned. Even men of high rank and position prefer to be unprincipled to being unpopular. It really demands of us great moral courage to swim against the stream of prevailing public opinion, while any dead fish can easily float along the current of stream. Men of Sterling character have the courage to speak the truth even when it is unpopular. To be a real lover of Truth, a man must have the courage to be himself and not the shadow or echo of another like a phonograph or a Radio. If you are really a lover of truth, you must exercise your own powers, think your own thoughts, and speak your own convictions.

Concept of Truth from a higher plane (From Humanity to Divinity) :

In the highest sense, truth means absolute reality. Nothing exists in the Universe except Reality in the final analysis of the matter. Truth possesses an essence of immortality. It is ever-lasting, though it may be stifled or suppressed for a while. *Truth is by far the most lasting product of human character.*

What is perfume to flower, truth is to character. Opinions may alter, temples and shrines may crumble to ruin, Images and Statues may decay, but true teaching finally survives all ordeals. Time cannot stale the Noble and true thoughts, which are as fresh today as they first entered the thinker's mind ages ago. What was then said and thought in the hoary past still speaks to us as vividly as ever. Great Teachers and prophets like Lord Mahaveera live on in the form of their teaching. We feel as if they are living with us. So Lord Mahaveera's great and glorious legacy to posterity in the form of his immortal teaching of truth and non-violence comes to us as a far-off echo of the great teacher of twenty five hundred years past. He pointed out that the worldly knowledge, of which a common man can boast is faulty and imperfect. Perfect knowledge can be attained only by continued process of self-introspection and inner spiritual progress by deep meditation on the ultimate reality, finally leading to self-realization on attaining pure, and perfect knowledge in contradistinction to our earthly imperfect knowledge. It is to the teaching of such great prophets that we can turn for instruction and inspiration or solace in our joy and sorrow. *Lord Mahaveer taught his followers to shed fear, by telling them that the real Warrior or Hero within them was All-wise, All-seeing, and All-powerful.* No man-made sword can slay such real warrior or Inner self within us, nor can any fire burn it. So in the higher or philosophic meaning of Truth the only Reality is the existence of our disembodied, supreme, Liberated and Perfect self, consisting of only pure consciousness and perfect knowledge, having power to perceive every thing as it is in reality.

Efficacy of Truth :

It is simply impossible to over estimate the real efficacy of Truth in all its phases and bearings in helping the onward evolution of human beings. Lord Mahaveera emphasised rightly that, *We must love Truth, seek Truth, and live Truth and then alone the hidden Divine Light, which is Truth sublime, can be perceived by long process of spiritual evolution.* Leaning towards falsehood in any form is due to our ignorance and illusion and belongs to our lower personality – the Brute in us.

Honesty cum Truth :

Honesty and Truth usually go together, because in our daily life, in trade, in service, or in our social relation honesty is almost on par with Truthfulnees. Some people consider Honesty and Truth as practically identical or exchangeable terms, but *in a higher sense, Truth is more comprehensive than mere honesty in our dealings.* Truth is so to say the very backbone of human character. Truth, however, in its limited aspect as Honesty gives security to those, who employ an honest man and also to those, who deal with him. *Lying is not only dishonest but cowardly; because of all the mean vices lying is the meanest, usually resorted to by timid persons, who are afraid of losing some material and unfair gain. According to Mahaveera's Teaching, no considerations can justify the sacrifice of truth, which ought to be sovereign in all our social relations.* Some people take both pride and pleasure in their so called cleverness in twisting or distorting truth to suit their selfish purpose. The most mischievous liars are those, who keep on the verge of truth. A lie, which is only half the truth, is the worst of all conceivable lies.

In the next part of this discourse, it will be pointed out how lying assumes numerous forms, as explained by some of the Jain Saint writers, while expounding Mahaveera's Noble Doctrine of Truth in their works.

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Mahaveera's Message of Truth.

PART-II

Place of Truth in ancient Jain Literature & Jain Writers' contribution :

Truth is not merely an Universal Principle to be adored, but it is the cardinal ingredient of literature. If a work of art violates this principle of Truth, it is worse than useless; however great its artistic outward presentation may be. Though literature, in general, covers numerous forms, its ultimate importance depends on the Matter and Manner adopted by the writer, the former consisting of thoughts and the latter consisting of the method of presentation. Literature, in short, is the brain of humanity. The writer first records in his brain his prior experience of life, his subjective outlook on life, reacting on the objective outlook. Noble thoughts and precious ideas of a good writer enshrined in his work based upon the Principle of Truth and presented in a pleasant manner will be really a priceless legacy to posterity. A great book grows directly out of life, because life and literature are not only vitally connected, but its writer has put himself into its pages. Milton, therefore, has significantly observed " A good book is the precious life blood of a master spirit embalmed and treasured up, on a purpose to a life beyond life ". Behind every book, there lies the personality of the man who wrote it whether he is living or dead.

Ancient Jain Writer's contribution to different realms of Indian literature, prose, poetry, drama, religion, and philosophy is indeed of a very high order. In the galaxy of ancient Jain writers, sages and saints, princes and philosophers occupy a prominent position. As followers of Lord Mahaveera's Teaching, the later Jain sages and saints, being gifted with both poetic and prophetic vision, have tried to perpetuate in their writings Lord Mahaveera's Doctrine of Truth as His Universal Message,

Exposition of Principle of Truth and its different aspects by some prominent Jain Saint Writers :

While dealing with the Principle of Truth and its violation by different kinds of falsehood or lies, most of the Jain Saint writers in their works in Sanskrit have chosen to use the word अलीक Aleeka instead of using the expression असत्य (Asatya). The choice of this expression (Aleeka) appears to be purposeful and significant, because the term " Aleeka " is more comprehensive than the general term " Asatya ". " Aleeka ", as per the Sanskrit Dictionary by Apte, means unpleasing, disagreeable, untrue, false, pretence, vanity, false-hood, untruth or anything, which is displeasing to others.

An ancient Jain Saint writer by name Poojya-pada (i. e. Holy-footed) in his work called Householder's code of conduct in Verse No. 23 relating to Principle of truth observes " Being swayed by desires, passions, instincts like profit-motive, Avarice, Fear, Hatred, man should not resort to falsehood (अलीक वचनम्) i. e. any harmful, unpleasant, untrue, or disagreeable speech in any form. This Principle or Doctrine of Truth ranks second only to the universal noble principle of Non-violence, if not on par with it. Even if a true speech is likely to lead to degradation of one's self or is likely to prove injurious to others, one should not have recourse to it as far as possible. This means an utterance of even truth, which may put oneself or others unnecessarily in an embarrassing or harmful situation should also be avoided. This only shows from what higher plane the Jain Saints and Sages viewed the Doctrine of Truth, though this may not appeal to some of the modern sophisticated rationalists.

Another learned and illustrious Jain writer by name Ashadharji in his work called " Nectar of House-holder's Religion " in chapter 4 verses 39 to 45 has expounded the Principle of Truth versus falsehood or untruth, which may be rendered into English as follows :- " A truth-loving person should not himself speak untruth or encourage others to do so. Falsehood-asssumes so many forms in human activities e. g.

1) कन्याअलीक- *Damsel Tales* i. e., to spread false rumours

about an young unmarried girl with a view to break her intended marriage.

2) गोअलीक– Animal false-dealings i. e., to supply false information in connection with sale of animals such as cows, buffaloes etc. by suppressing the real facts regarding their milking capacity or condition of their health etc.

3) *Property falsehood* :- i. e., to tell lies in connection with dealings about movable or immovable property e. g., to set up false ownership over such property, to bring about false sales etc.

4) *Perjury* :- i. e., to give false evidence as a witness by accepting monetary consideration or out of hatred, jealousy etc.

5) *Breach of Trust* :- i. e., Failure to return deposits or bailments in respect of goods entrusted to goldsmiths or merchants in course of their business.

These instances are only illustrative and not exhaustive. The said author classifies speech into three following categories for a house-holder or a laity in his relation to the society in his daily life i. e., 1) Nothing but truth i. e., wholly true 2) Partial Truth and 3) complete falsehood consisting of patent and palpable lies. Full truth means in practical life describing or speaking about a thing or an object as it ought to be ordinarily understood or expressed in its worldly form, nature, in context to a particular locality, age or period etc. Partial truth the author observes is a speech tending to truth–untruth. For example promising donations at a fixed time but fulfilling the promise after a long delay, returning the goods or articles beyond the prescribed time limit. Such lapses are, however, considered as pardonable or excusable in our worldly social life. Though there may be a tinge of falsehood in such cases, it is regarded as incidental or ignorable from the practical point of view. But complete falsehood should at any cost be avoided by every truth–loving person. For instance to give false promises never intended to be kept up, Mis–representation and Gossip etc., being unnecessary, should be avoided as being completely and intentionally false. In verse No. 44 the author significantly points out how intention or motive of our particular speech is the determinative factor or a practical yardstick to measure the intensity of untruth, if any, contained in our speech.

Elaborating the subject, the author further points out that a lie or falsehood is another form of violence, but he qualifies his statement with abundant caution by observing that it is only an avoidable falsehood or untruth that may be considered as a form of violence in our social life e. g., intentionally or deliberately expressing a thing or object by words exactly carrying its opposite sense by distorting the real meaning. In our practical life, we sometimes cannot avoid a speech, which may indirectly or remotely involve some kind of violence e. g., If a farmer asks his servant to plough or yoke the bullock to his cart, though ploughing or yoking a bullock may cause some harm or violence to the bullock or insects in the field to be ploughed, farmer's speech in the given case is considered as necessary or unavoidable for a house-holder and as such cannot be classed an unpleasant or untruthful speech, (अलीकवचनम्). If, on the other hand, we call a deaf man deaf or a blind man blind in order to purposely enrage him or if we indulge in abuses or calling names to others leading to provocation, the author observes that such unpleasant but avoidable speech should not be resorted to. Wounds caused by harsh words take longer time to heal than the wounds caused by weapons.

In verse No. 55 the author sets out some further examples of false-hood such as 1) Giving a false or wrong advice, 2) Giving publicity to other's love-affairs, 3) Forgery, Imitation, perjury 4) Breach of trust by refusal to return a deposit or article. 5) Suppressio-veri i. e., purposely concealing the truth known to the speaker. 6) To express other's mind or thought by movements of eye-brows, lips etc. or to expose purposely other's mistakes to run down or to hold them to ridicule The author concludes that such things can be easily avoided, if one means to avoid.

Another noted Jain ancient Saint Scholar called Samantbhadra in his work called " Bejewelled casket of Householder's code of conduct " in verses Nos 55 and 56 briefly sets out the principle of Truth by observing " Verily, Virtuous people call a person a lover of Truth or renouncer of practical falsehood, if he refrains from indulging in avoidable or practical falsehood in his daily life either by himself or by encouraging others to resort to any speech containing false sermons or advice, divulging secrets, carrying tales, exposing or magnifying other's defects, or creating false documents etc. "

How Lying assumes different forms in our daily life :

It is strange but true that even a patent lie in some form or other passes off in our daily life as a twin sister of Truth till detected. Lord Byron, an English poet, observes in Don Juan " *After all what is a lie ? It is but the truth in masquerade.* " It is our common experience that a lie is in wide circulation in our very midst in our daily life in the garb or cover of workable Truth. A lie is scarcely single-handed, as a lie breeds lie, one lie leading on to another. If a lie sometimes becomes a necessity for a poor starving soul, it becomes either a habit or a fashion for a rich, greedy, or sophisticated fellow, who tries to move in society like a wolf in sheep's clothing or like a Leech (Blood-sucking worm) sucking in poor man's blood. Honesty in our dealings is becoming almost a forgotten virtue, only a relic of our past heritage. *Mr. Two-faced Lie is becoming our God, guide and Saviour in our social life*, our leaders, who may not themselves be completely free from sinful lies, try to justify dishonesty associated with poverty, if possible, even by legislation, if not strictly on moral or ehical grounds.

If a man finds it difficult to manage his expenses within his own means or hard-earned money, he is per force tempted, in order to keep up appearance or otherwise to run into debts. *The first step in debt is like the first step in falsehood, debt following debt just as lie follows a lie.* It is very difficult for an indebted man to be truthful, because it is said and said rightly that *lying rides on debt's back*. Being unable to pay the debt, leave aside the sinful interest, a debtor is forced to invent or concoct hundred and one lies, if not more, in facing his bull-dog creditor. Bernard Shaw used to say, though a bit cynically, that poverty is itself a crime deserving to be punished. Having drunk the bitter cup of poverty in his childhood, Bernard Shaw rose to great eminence as a gifted Play-wright, when wealth began to lick his feet, but he maintained his hatred for poverty and exhorted his country-men to work hard and be rid of poverty.

Like a thousand-headed monster, a legendary figure, Lying assumes many forms like diplomacy, expediency, convenience, or moral reservation, unbridled desire for Pelf, position, or political power and what not? Under one guise or another, hidden under different garbs and masks, Lying is found more or less pervading all classes of society. Untruthfulness shows its ugly head in various forms, in reticence, on the one hand, i. e., in keeping silent by suppressing one' s real opinions, and by unduly exaggerating one's views on the other hand. Do we not find a good number of people saying one thing and doing another like Bunyan's " Mr. Facing both ways like imposters ", Like Dr. Jakyll & Hyde? such people indulge in playing a double role in their social or political life. Who has the courage to unmask them? So polite lying, medical lying, legal lying, professional lying, conventional lying, economic lying, political lying, even religious lying to some extent have become the order of the present-day society, leave aside social or trade lying. Fraud in trade, consisting of adulteration of food-grain, milk, medicine etc is becoming the rule instead of exception in spite of our leaders crying wolf to put it down. It needs no Prophet to point out how one degenerated section of the society will necessarily affect the other sections sooner or later. In the words of Lord Mahaveera or Lord Jesus Christ, every one of us has to search his or her own heart first instead of merely crying wolf, when wolf is not traceable, except in your own heart.

In the last part of this discourse, it will be pointed out how the Voice of Truth persists in spite of its suppression and the periodical moral decline with special reference to recent Apostles of Truth like Mahatma Gandhi and some others.

Mahaveera's Message of Truth.

PART-III

Voice of Truth cannot be permanently suppressed :

Great prophets, and preachers, Sages and Saints, Teachers & Thinkers, live in the form of their teachings. Their Voice is recorded in the form of their precious sermons and sayings, Doctrines & principles, radiating instructions and inspirations to those, who want to listen to them. Their recorded speech containing eternal Truth is a Living Voice carrying the sense of the sounds of their words and ringing in our ears from generation to generation through their universal message. World teachers like Lord Mahaveera, Lord Buddha, Lord Christ speak to us, as if they are ever alive in our very midst; though we, selfish human beings, do not attend to their living voice, being too much engrossed in our worldly affairs like busy bees foolishly collecting honey from flower to flower only to hoard it for other's sake.

In spite of suppression and persecution of such world-teachers in their own days, their eternal voice is a perennial source of inspiration and a never-failing guide to posterity. Why? Because their's was the voice of Truth. Fidelity to truth gives to martyrdom its eternal value. All martyrs are our martyrs. They were persecuted, burnt, crucified, never-the-less they suffered and died, so that we might be free from tyranny of Ignorance, Illusion and Injustice. Mazzini says "*The Angels of Martyrdom and Victory are brothers, both extend their wings over the cradle of future life*". This means real warriors and martyrs lay down their lives for our future safety. The doctrines of Martyrs, who died for the sake of Truth, preach louder from their graves or ashes than they did during their lives.

Truth always gets above falsehood, as oil does above water. In spite of temporary suppression, Truth triumphs in the end as an universal experience. Now hear the true ring in the recorded voice of *Pythagoras* after three thousand years enshrined in his memorable words as follows :- " Truth is so great a perfection that if God should render himself visible to men, He would choose light for His body and Truth for His Soul. "

Now coming home nearer, hark to the ever-ringing voice of Mahatma Gandhi, who died a martyr at the bullet of a religious fanatic for no fault but for preaching truth and harmony of religion. *Mahatma Gandhi* has said in regard to the prompting of his Inner Voice, Voice of Truth, in the following unforgettable words " you have to stand against the whole world, although you may have to stand alone, if you are convinced of the truth of the prompting of your Inner voice. " In 1947 in his speech before the Inter-Asian-Relations-Conference he observed " The real India is to be seen not in big cities where conferences are held, but in the humble houses of sweepers. *It is only in humble cottages that a seeker of truth can find it. In them you find the concentrated essence of wisdom*". In this context, I may remind my readers that *in order to banish social distinction, Lord Mahaveera on one occasion accepted pure and simple food from a slave girl to the astonishment of many rich disciples.*

Principle of Truth as expounded by Mahatma Gandhi *in his articles in Harijan and other journals :-*

Mahatma Gandhi was one of the greatest Apostles of Truth and Non-violence that modern India has produced. Between Truth and Non-violence, he valued Truth even more than Non-violence. He says " For me, Truth is the sovereign principle, which includes numerous other principles. This Truth is not only truthfulness in word but truthfulness in thought also, not only relative truth of our conception but the absolute truth, the Eternal Principle that is God. I worship God as Truth only. But as long as I have not realized the Absolute Truth, so long must I hold by the relative truth as I have conceived it. That relative truth must in the meanwhile be my beacon, my shield, and buckler. I have had faint glimpses of the Absolute Truth-God and daily the conviction is growing upon me that He alone is real and all else is unreal ".

The Jain concept of Parmātman i. e. Supreme, Liberated, Perfect Self, consisting of dis-embodied, pure consciousness coupled with perfect knowledge and never-ending Bliss is akin to the concept of सत्चिदानंद Satchidanand as explained by Mahatma Gandhi as follows :- " The word Satya सत्य Truth is derived from Sat सत्, which means "being". Nothing exists in reality except Truth. That is why सत्, or Truth is perhaps the most important name of God. *In fact it is more correct to say that Truth is God than to say that God is Truth.* Where there is Truth, there is also knowledge, which is true. Where there is no truth, there can be no true knowledge. That is why चित् or knowledge is associated with God. And where there is true knowledge, there is always Bliss (आनंद). There sorrow has no place. And even as Truth is eternal, so is the Bliss derived from it. *Hence, we know God as Sat-chid-ānand as one, who combines in Himself, Truth, knowledge and Bliss* ".

He further observes " There is a fine distinction between the two statements (1) God is Truth and 2) Truth is God. Truth cannot have double meaning. *It is going a step farther in the direction to say that Truth is God rather than saying God is Truth* to avoid conflict even with atheists. *Even an atheist can be disarmed by saying that he should be a truth-fearing man, if he does not want to call himself a God-fearing man.* "

He continues to observe " *Human mind and intelligence are limited and so we cannot easily perceive the nature of Truth. However, God is not a person outside ourselves.* God is the essence of *life. He is pure and undefiled consciousness.* He is eternal. He does not need any praise or petitions. *He abides in our hearts* and is nearer to us, than the nails are to the fingers. *Unfortunately for us, man fashioned God in his own image* i. e. in man's image. This arrogation has landed mankind in a sea of troubles.

God is Life and so He lives but not as we live. Goodness is God. We try to become good, because we want to reach and realise God. All the dry ethics of the world turn to dust, because apart from God, they are lifeless. One may banish the word

" God " but one has no power to banish the Thing Itself. *In the midst of Untruth, Truth persists; in the midst of darkness, Light persists. Hence, I gather that God is life, Truth, Light and Love. He is the Supreme Good.*

" Just as matter misplaced becomes dirt, *Reason mis-used becomes Lunacy.* Rationalists are admirable beings, *rationalism is a hideous monster, when it claims for itself omnipotence.* Attribution of omnipotence to Reason is as bad a piece of idolatory as is worship of stock and stone believing it to be God. I plead not for suppression of Reason but for a due recognition of that in us, which sanctifies Reason itself. *There are subjects where Reason cannot take us far. We have to accept things on faith. Faith does not contradict Reason but transcends it.* Faith is a kind of sixth sense, which works beyond the purview of Reason. *True faith is appropriation of the reasoned experience of people,* whom we believe to have lived a pure life. "

Lord Mahaveera's simple message:—*Profoundest minds have ever spoken simplest language.* So the last Jain Prephet, *Lord Mahaveera, addressed his hearers in their own simple folk language. He spoke more to their hearts than to their mind or intellect. He told them to live true, pure, Simple and natural life, by explaining that truth is purity, truth is Holiness, Truth is Godliness, Truth according to Mahaveera is threefold, as it is to manifest itself in your daily life, in your thoughts, in your speech and in your actions.* Lord Mahaveera, being a Real spiritual Hero, as his name suggests, taught his followers to see the truth of a thing fearlessly and directly for yourself without any prejudice or selfish motive. Truth, therefore, according to him, is to be discovered and understood in our daily actions, in our thoughts and feelings arising in our heart. *Truth is, therefore, timeless, ageless, raceless, as it is an unending process of continued understanding and discovery.*

How saints and Sages are Seekers of Truth :

Thirst for truth is a sacred aspiration. Truth is the mystery of Life, but this mystery of Life is not a problem to be solved but is a Reality to be experienced. Truth is only a light or a lamp-post pointing to ultimate Reality. Sansar संसार i. e. Householder's life means usually the realm of Illusion or self-deception being inseparably yoked to the ever rotating wheel of Birth and Death. " The web of our life is of mingled yarn good and evil together " as Shakespeare puts it in his comedy called " All is well that ends well. " Knowing full well as a rational being that his life is only intermixture of pleasure and pain both false from a higher plane of Truth, a householder is usually engrossed in his earthly, physical activities scarcely trying to unmask the mystery of his life. *What is mystery of life to a common man or woman becomes the experience of living truth to a sage or saint, as he looks inward to his own true Inner self*, which is an inner world of pure consciousness, a world of reality, while the outer physical world is unreal, illusory and attractive only to our senses. Real Sages and Saints, who can bear either solitude or silence, find a wealth of life arising in themselves, even though there is naught from outside to stimulate them. Yet such saints alone are happy, such alone truly live. By far, the paramount object of life according to a real saint is to attain the timeless Reality leading to eternal bliss. *A real saint aims to overcome the endless Before and After* and thus he tries to step further from the Physical world and earthly life to ultimate real eternal Blissful existence.

Now listen to what seer poets, like Shakespeare and Longfellow, have to say about Truth and falsehood. Imogen, a girl in boy's clothes, in Shakespeare's comedy called cymbeline says so prudently

" No wonder, when rich ones scarce tell true.
To lapse in fulness
Is sorer than to lie for need and *falsehood*
Is worse in kings than in beggars. "

It is said with a mixed air of humour and truth that *even a shameful truth is better than a decent falsehood.*

Longfellow in his immortal Poem called " Psalm of Life " sings

" Tell me not in mournful numbers
Life is but an empty dream.
But Life is real ! Life is earnest !
And the grave is not its goal ".

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Now hark to what *Dr. Zimmer,* a German Intellect and a Philosopher, observes so pertinently *"The Task of the naked sage is to plunge even below the below, beyond the beyond to break the mask even of the highest god.* He thus becomes जीवन मुक्त " One released in life even while living ".

From the Unreal to the Real :

With the aid of our sense perception, and intellect, we feel that the physical world around us is the only reality, because with our senses and intellect we can gauge only material reality. A Saint, on the other hand, develops his faculty of Intuition and with the aid of his Inner Eye and the Sixth sense namely inner undefiled consciousness, a Saint sees the world of inner, pure consciousness of life, of awareness— a world, which we associate with the feeling that " *We are We* ". But as a rule, to most of us, common men and women, that Inner Real World remains unfamiliar or unrealised, mysterious realm, though it is our own self; while the outside world, which is not really our realm is quite familiar to us. *Even a stone at our feet is more real to us than our consciousness within, than our Inner self, though we are able to know that stone in and through our consciousness itself.*

Real Lovers of Truth hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals and they regard truth as a prize to be striven for, not as a dogma to be imposed by outside authority. *Lord Mahaveera taught his followers to develop unstinted love for truth, to extend tolerance even to the intolerant, not as a privilege we can bestow but as a duty we should perform.* Lord Mahaveera sought to remove ignorance of the masses by force of love and kindness but he never meant to punish ignorance by jealousy, superiority or rivalry. Peace was Lord Mahaveera's watch-word & Truth was his aim of life in all respects. *The Science of spirit or our inner self was explained by Lord Mahaveera as the power to know the spirit as one's real self and the mind and body or the senses as only our servants. This kind of teaching really illuminates the scriptures and doctrines of a religion by unveiling their hidden meanings and thus justifying them at the bar of intelligence,* as they are ever justified at the bar of intuition in the eyes of seers and sages, if not at the Bar of Foreign whisky or Liquor attached to modern grand Restaurants shooting up in big cities like mushrooms, simply making a mockery of modern civilization.

Jain Path from Hither to Happiness.

(Mysticism-cum-self-realisation)

PART - I

Why material happiness enchants a Common man and woman :

Under the aforesaid topic, I propose to show broadly how the Jain ancient sages and saints have not merely preached but practised a way of life leading to complete spiritual liberation by steadily treading the path from the Mundane (wordly life) to Divine Life i. e. the Happy Eternal life, a source of joy forever. Sooner or later we all realise that our wordly life is full of misery and mishaps, *though we look before and after and pine for what is not. Except a Blessed few, the vast human populace aims at worldly happiness at any cost or price, though their Inner voice tells them that the sensual pleasures, they hanker after, are only illusory and short-lived.* As uneasy lies the head that wears a crown, Jain Prophets and Philosophers, sages and saints treated and treated rightly the life of Royal Pomp and Glory as mere trash and treked along the Road to Real happiness in the spiritual sense. But to a common man his earthly life has no mystery behind, he never poses a question to himself as to who really he is, whence he came, and whither he is bound and for whose sake all the hum-drum life, the hue and cry, the noise and bustle; and who is it that feels and thinks within him and that wills and struggles. A man in the street has come to look upon his present existence as the only reality and life beyond life as a mere myth, if not a pretention. This is so because most of the people, being spiritually unawakened, try to dwell in a fancied paradise of their own creation, their primary concern being to enjoy material and sensual happiness. In mystical language or spiritual parlance, material happiness is a sheer illusion due to our common ignorance for our usual identification of our bodies with our souls. After dividing the community of his followers only into two classes, House-holders

& Spiritual Aspirants, Lord Mahaveer, last Jain Prophet, pointed out to the former an ideal moral code of conduct & to the latter the path to Spiritual Liberation by his own example.

Flesh Vs Spirit :

Deep thinkers with a contemplative mind all over the world have reached a common conclusion that our earthly existence is unreal and as such illusory and so attainment of enternal, happy, divine life is the only and Absolute Reality. This is the mystical view of life. But even men with high intellectual capacity and vast learning are apt to identify their bodies with their souls, contrary to the age-long maxim that the soul needs a few things but the body needs many. So we find different outlooks in men towards the meaning and philosophy of life. Omar Khayyam, a famous mathematician Persian Poet, sings in praise of wine and women and thinks the earth to be a Paradise, if he can have a book of verse, a jug of wine, a loaf of bread and a woman by his side and concludes :—

" Unborn Tomorrow and dead Yesterday,
Why fret about them, if Today be sweet ".

According to Omar, the glories of this world are better than Paradise to come, that it is wise to take the cash and let the credit go. Shelley, a mystic English Poet, on the other hand sings differently :—

" Life like a dome of many coloured glass
stains the white radiance of eternity,
Until death tramples it to fragments ".

Death according to Shelley is a waking state from the dream of life. An ancient Jain seer poet sings * the importance of Jain tenets which can be rendered into English, as follows :— " Oh Lord ! I prefer to forgo (in my next life) even a Royal Crown to forgoing my Jain Religion (a religion taught by conquerors of all human passions). So long as I am able to practise Jain tenets, I donot mind even if I am required to be poverty-stricken or care-ridden ". What a vast difference or contrast do we find in the meaning or philosophy of life as envisaged by Omar, Shelley and this Jain saint poet.

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* " जिनधर्मः विनर्मुक्तो मा भुवं चक्रवर्तापि ।
सचिंतोऽपि दरिद्रोऽपि जिनधर्मे निवासनम् ॥

Jain View of Self-realisation :

Jain school of mysticism or self-realisation lays emphasis on attainment of eternal happiness, which lies only in spiritual Liberation, freedom from the ever rotating wheel of births and deaths from house to house of flesh. Jain Teaching lays down that *a spiritually awakened person lives in the world and yet he is not of the world. To see Reality is to live, to become Reality is Liberation.* A Jain mystic saint writer by name Umāswami in his famous book entitled "*Science of Spiritual Liberation*" opens his book by pointing out that the path from Hither to Happiness i. e. from worldly life to eternal divine life lies through Right Belief, Right knowledge, and Right conduct. In the Jain system the term Right Belief technically called *Samyak-darshan* is the firm conviction in the real nature of Matter and Spirit, Jeewa & Ajeewa, two main constituents of the Universe according to Jain Metaphysics. Doctrine of Samyak-darshan i. e. spiritual Awakening plays an important part in the spiritual pilgrimage, as envisaged by Jain school. Till this spiritual illumination dawns, a man is swayed more or less by his animal or sensual instincts allowing his soul to slumber. Despite our worldly intelligence and learning, we are like Prometheus, bound to the rock of matter, leading a prisoned life in the spiritual sense. *According to Jain system our real life commences only when our soul is awakened by spiritual conversion* (Samyakdarshan) with a firm will to liberate the spirit from its exiled condition.

From now onwards, the soul being once awakened, a man is to know himself as separate from his external Ego (Bahirātman). Pre-awakening stage is called technically under Jain system (Mithyātwa- guna-sthān), a perverted self owing to its contact with the Karmic Matter. Another Jain Saint Writer by name Samant-bhadra in his work called (Apta-mimansa) "*Discourse on Soul*" points out how in proportion to the gradual annihilation of the sinful or Karmic force by observance of pure strict moral code and by contemplation gradual spiritual evolution takes place, culminating in final spiritual emancipation, called self-realisation. *Thus can a Mystic, a Spiritual pilgrim,* *begin his journey from Darkness to Light, from the Unreal to the Real, from the False knowledge to the Real knowledge, from the Temporary to the Eternal, from Imprisonment to Freedom.*

Intuition (Inner voice) henceforth becomes the main and never-failing guide or instrument of the mystical aspirant. Intuition is immediate Insight. It does not require to pass through the medium of human personality, which always distorts Truth. Intuition is, therefore, said and said truly to be " *the Flash of Sudden Light* ". When such illumination or spiritual Awakening dawns, a man's whole being is then vivified and he begins to know the Truth.

Nature of Spiritual Progress towards its perfection :

Dr. Radhakrishnan says " Mystics, by their life of Renunciation and example, teach us how the concept of Renunciation is linked up with our inner freedom. They show that the purpose of man's existence is to attain to " Perfection ", which is achieved by means of successive lives, all being governed by an exact law of Karma, the law of cause and effect ". The enlightened Master Minds and spiritual Teachers are individuals, who exist in freedom. Under the Jain system of Mysticism, the real saints and sages, who have gradually renounced their attachment or connection with the worldly environment by fourteen stages of spiritual progress, called Gunasthānās, are technically called Nigranth Munis i. e. Disconditioned, Untied, or Liberated Beings. A normal human being, male or female, lives a conditioned life, fettered as he or she is by the chain of their own circumstances and traditions due to their craving for attachment to worldly life and desires, while Liberated Beings become disconditioned. This gradual process of disconditioning or disattachment is known as " the *Doctrine of Veetrāgatwa* " (Desirelessness), which is the Bed-rock of Jain Philosophic teaching. *Unless the tie of attachment between the soul and the matter called Pudgal in the Jain system is removed, there cannot be a disconditioned life.* The Jain Mystic school explains this magnetic attraction of the soul to the Matter such as body and earthly surroundings as the result of operation of Karmic force on our minds functioning through the body and senses. Some other schools call it as Bondage by Illusion. Jain prophet

Mahaveer with his prophetic vision but with a folk language explained to the ignorant and suffering humanity that evil, Karmic or sinful force operating on our minds through senses is the result of impurity of thoughts and desires flowing from our impure hearts and unholy minds. So he asked his followers first to cleanse their hearts and to control their minds and senses.

In a completely disconditioned or dis-attached state, what really remains is pure Intelligence (not worldly or devilish intelligence) and Pure Consciousness with noble qualities of head and heart such as pure selfless love, equanimity, kindness, generosity, the value of which cannot be measured by our worldly yardstick.

Exposition of Mysticism by ancient Jain Saint writers :

Amitgati, an illustrious Jain Saint Writer, philosphises poetically the Law of Karma which can be rendered into English as follows " it is due to our perverted thinking that some outside Agency (such as a God or Deity, or Evil Spirit etc) is held responsible for our happiness or misery in our daily life. It is sheer conceit, if not vanity, on one's part to think that some External Agency really shapes or moulds one's daily life, because the whole world i. e. every creature is bound by its own Karmic force, as the result of one's own deeds good or bad. " *

Umāswami, Kundkund, Samant-bhadra, Gunabhadra, Pujyapāda, Haribhadra, Yogindra, Amratchandra, Nemisagar (called king of mysticism) are only a few of the spiritual Luminaries in the galaxy of Jain Mystics. It is neither intended nor possible for me in the present discourse to illustrate each one's view point with reference to his writing except to point out their common basic concept of mysticism. Gunabhadra, a Jain saint mystic writer in his famous work called " Atma-Shāsan ", i. e. *Law unto the soul* " containing 275 verses, out of which in verse number 59, addresses the Imprisoned soul, rendered into English as under :—

" Oh ! You Foolish Soul or Self, treat your supposed body made up of bones, blood, sinews etc. as your veritable prison-house. The evil instincts arising in your mind and senses delude you and act like your prison-guards not allowing you to fly from the prison. So you should give up your pitiable ignorance and consequent attachment to your body (Prison House of Flesh) and its environment, so that you can attain spiritual freedom from your imprisonment for so many lives". In verses numbers 110 & 117, he further addresses "Oh ! you foolish exiled soul, your real nature is different from other objects, with which you are associated. The external physical things can never become spiritual objects. They are completely different from your inner self. The external objects cannot merge in your real self, which is formless, consisting of pure consciousness and knowledge. By contemplation you can acquire Real knowledge helpful to discover your Self. In order to root out the very cause of spiritual Imprisonment, you have to remove the Karmic Veil, Mask of Illusion-cum-ignorance".

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* (सुखस्य दुःखस्य न कोऽपि दाता । परोददातीति कुबुद्धिरेषा ।।
अहंकरोमीति वृथाभिमानः । स्वकर्म सूत्र ग्रथितो हिलोकः ।।)

In verse No. 137 the author so metaphorically but truly describes the futility of mind:— "The mind is really impotent to have sexual enjoyment with the woman of its affection and so it contents itself by desiring sexual happiness Vicariously through the senses. *So the mind is impotent in the real sense*". Somewhat similar idea is expressed by Milton "*Mind itself is a place and can make a heaven of hell and a hell of heaven*", while Shakespeare says in Twelfth Night "In Nature, there is no blemish but the mind makes it so".

How Self-realisation is a Reality :

Mysticism is not any idle speculation as wrongly supposed. It is the Transformation of the life of senses into a life of spirit. Apart from the different approaches, the common and ideal aim of Mystics in general appears to be attainment of Real Eternal Freedom. While we, spiritual pigmies, and earthlings fritter away our energies in securing freedom in social, economic and political spheres, mystics being gifted with prophetic vision, as real seers, aim at securing spiritual freedom, which is everlasting and meant to save the soul, which has wrongly strayed into the world of matter. *Jain concept of Nirwān (Absolute spiritual freedom) means a changeless change – the glorious state of Absoluteness, as the Eternal knows no further change.*

* * *

Jain Path from Hither to Happiness.

PART-II

Having Pointed out in the first part, the importance of spiritual Freedom in general as a source of Real and everlasting happiness, in this and the next part, with an apology for slight repetition, I propose to elucidate the method and approach of the Jain Mystics towards self-realisation in comparison with some other schools of mysticism. Not only that the range of this subject is vast, it is also baffling and elusive both to the writer and the reader to have its clear comprehension without close application of one's mind and deep probe into it. Though to some superficial observers, Jain method of self-realisation may appear to be a way of mere self-denial and asceticism, its close follower will find that it offers a profound teaching for man's perfection by winning a victory in his long long struggle against the bondage of worldly ignorance, illusion, and attachment.

How far Mysticism is a science :

Jain Saints and Sages, Prophets and Philosophers have treated mysticism or Spiritual Liberation not as figment of mere imagination or wild speculation but as a kind of science, intended to investigate spiritual truths. A scientist of the Physical world is concerned with investigation of facts relating to matter called Pudgal in the Jain system; a mystic, on the other hand, tries to investigate facts of the Spiritual world by gradually developing his Intuitive and Extra-sensory powers and by his actual experience, by direct and immediate contact with the spiritual world.

Scientific truth can explain the method by which change takes place in the Universe; it is an *Explanation of How, but not of Why. Science, therefore, is able to tell us how a thing or a fact exists or how it is made up but it is unable to explain why it exists* and what is its mystery; that is the sphere of mystic philosophy and can be achieved only by direct experience. *Just* *as the proof of Pudding lies in eating as the maxim goes, actual experience of mysticism is its own proof.* Such experience is technically called Shuddopyoga (शुद्धोपयोग) in Jain system i. e. Holy Use or experience of Life by spiritual awakening and its gradual progress from Awakening to Realisation. As Dr. Annie Besant puts it, mysticism like all sciences, depends on the testimony of consciousness; facts of the spiritual world can be cognised by consciousness as facts of the physical world can be cognised by senses. *Exoteric knowledge*, (Vyawahāranaya) (व्यवहारनय) of the Physical world based on our observation by our senses can be communicated and explained by spoken or written words. Spiritual truths are those, which the spiritual aspirant or a mystic experiences. His knowledge is Esoteric Nischya-naya (निश्चयनय) i. e. Direct and personal and is inexplicable in words. A Yogi or mystic, whose Inner self is awakened according to the Jain Doctrine of Samyagdarshan (सम्यग्दर्शन) i. e. Spiritual awakening, begins to know the spiritual truths by his direct experience instead of relying upon the hearsay knowledge or on the testimony of others. His erstwhile, secondhand knowledge based upon other's sermons or books is transformed into Higher or Direct knowledge by his own observation and experience with the aid of his Inner spiritual Insight. This Higher knowledge in itself is the Eternal Life, a present possession, not a future experience. *By his mystic or Extra-Sensory knowledge, the Mystic lives in " an Eternal Now ".* He becomes the master of life and death and holds in his own hands the keys of the embodied and disembodied states. A mystic transcends the External self i. e. the empirical (Worldly) self, (बहिरात्मन्) and breaks into a new and larger sphere of perception.

What is spiritual Awakening :

Jain Doctrine of Spiritual Awakening, Samyag-darshan (सम्यग्दर्शन) teaches that on your Inner self being awakened, your believing and acting should coincide, your inner belief and outer action should have no disparity. When we hear or read the scriptural sermons about the world of difference between our Inner and Outer self, we feel as if we have understood it theoretically, but the very next minute we are deluded by our external self and we identify ourselves with the external world. This only shows that we profess to understand one thing, pretend to believe another thing but actually practise a different thing. It is only when we undertake to believe the reality and also live upto it in the Esoteric sense, Nischaya-naya, (निश्चयनय) that spiritual awakening dawns on us, because the self gets a New Light and the Spiritual journey commences therefrom. But after all, it is easier said than done. Vast majority of us, being Spiritually unawakened owing to irresistible temptation for the external material enjoyment, can be said to be mere spiritual imposters, as we neither really believe what we understand, nor do we practise what we believe.

Happiness of a Mystic :

A Jain mystic poet, by name Ratnākar-Varni, famous for his work entitled " Bharatesh-Vaibhaw " i. e. " Glory of Lord Bharat " sums up in his mystic poem called Aparājit-Shatak (a poetic address to the final victorious soul) rendered into English as under :—

" Of all kinds of happiness, spiritual happiness is the real and eternal one. *Knowledge of one's Inner self is the essence of all knowable things.* A spiritually awakened person, a real mystic, technically called Bhavya-Jivi should possess the capacity for spiritual emancipation (भव्यता), otherwise even a Saint or a Muni merely by renouncing the world and entering into religious order cannot claim a mystic insight. Really speaking in this Kaliyuga i. e. (Age of Materialism), a Muni or a Saint, who is steady in self-contemplation in his mystical journey to Spiritual Liberation, can be viewed as a Liberated Living Being (जीवनमुक्त). When the self sees the self with the aid of the self, immense happiness flows, the soul feels happy as being in the company of Liberated Souls called Siddhas (सिद्धाs) in the spiritual world. This kind of happiness cannot be described in words but becomes intelligible only by one's own experience. *When a mystic attains that state, even while living on earth, his word becomes a gospel, helpful for one's salvation, and the land he treads becomes sacred, a place of holy pilgrimage* " (Vide verses numbers 107, 111, 118, to 120 (अपराजितेश्वरशतक) Aparajiteshwar Shatak. In the words of Ratnakarvarni even in this age of Materialism we can come across some spiritual aspirants, Jains and non-Jains, who have virtually realised their self, while living on earth, though they may be few and far between. Some of the Jain Saint mystics of recent times, like late Shri. Achārya Shantisagar, or a living Saint mystic, like Gurudeo Achārya Samantbhadra. can be considered as examples of leading Jain mystical life both in words and action.

Jain Method of self-realisation & Law of Karma :

Jain Method of spiritual Liberation, as explained by Gunabhadra, a Jain Mystic writer, is closely linked up with Jain Law of Karma or Righteousness i. e. Sow and Reap theory, requiring every being to suffer the consequences of its own commissions and omissions in its earthly life. According to Jain School, the Holy Path from Mundane life to Divine life is to be traversed gradually by fourteen stages or mile stones of spiritual progress, which, in turn, depends upon the different degrees of elimination of Karmic bondage i. e. the Cob-Web of worldly attachment, ignorance and illusion, in which the erstwhile pure soul is caught and contaminated. Upto the fourth stage there is really no spiritual awakening, no real Insight, discriminating the Inner self from the outer self or our human personality. From the 5th stage onwards the veils of worldly illusion-cum delusion begin to lift, so that the mystic path becomes more and more illuminated from stage to stage by virtue of Inner Light, by removing the erstwhile Karmic Darkness, which was blinding the soul to see itself in its own form. Though veil after veil lifts, veil behind veil remains, till the soul gets completely dis-attached from the external physical environment. On reaching the *thirteenth* stage of spiritual progress, the last veil of Mohaniya Karma, last veil of worldly delusion, lifts up and the spiritual journeyman can enjoy pure Meditation culminating in transcendental knowledge and he is at that stage technically called in jain system Sayoga-kewali (सहयोगकेवली) i. e. Omniscient Meditationist. At the final i. e. fourteenth stage i. e. the destination of spiritul journey, the Inner self (Antarātman) merging in the (Parmātman) Supreme self, *what was Latent divinity so long becomes patent*, the pure self realising itself fully *even without the aid of meditation* – this is the omniscient form of consciousness – culmination of spiritual progress. At that stage a mystic is technically called (Ayoga-kewali) i. e. Non-meditating Omniscient. He is a Jiwan-mukta, Liberated Living Being though still outwardly visible in human personality.

As it is said, there is many a slip between the cup and the lip, at least some of the spiritul aspirants, if not many, are likely to suffer a fall before they reach the destination of their journey. The Awakened Inner self, being a pilgrim on this Holy Path, has to cover a long, long distance before reaching the goal with the aid of moral, intellectual, intuitive powers coupled with spiritual Insight. *John Bunyan's "Pilgrim's Progress"*, a spiritual novel, depicts what trials and tribulations a holy pilgrim is required to face with courage and steadfast devotion and determination, before he enters into the Kingdom of God according to Christian notion. *Spiritual pilgrimage called by any name is neither a Royal Road, nor a Bed of Roses so as to be accessible to any Happy-go-lucky Tom, Dick and Harry or Gomaji Ganesh.*

Importance of Inner self and spiritual Insight or Light Within :

Jain Mystic sages and saints, one and all, have pointed out that once your Inner True self is awakened to its real nature as being incompatible with or foreign to your External self, i. e. your temporary human personality, you will naturally be able to subdue your senses and fleeting desires of your mind, and consequently you can enter into the untrodden path of Eternal happiness after which though you are alive, the senses have no control over you. You will then be able to use your senses as your tools. They are no longer like wild horses carrying you over the fields of desires but they serve you like well-broken steeds carrying you wherever you will go and will in no way hamper your progress on your pilgrimage to eternal happiness. This will hold good, provided you are a real, sincere spiritual Journeyman.

The Jain Doctrine of Veetarāgatwa or Dis-attachment of the Soul from the Matter called Pudgal points out that the method of mysticism-cum-self-realisation primarily depends upon the conquest of the senses, the conquest of our animal instincts and emotions, the conquest of the mind, the lower nature of the Flesh, so that we can realise that our Inner self and not our

External ego i. e. our human personality is our real self. Jain Doctrine of Karma accounts for our deep spiritual ignorance owing to vision-deluding, or knowledge deluding or conduct-deluding Karmic Veils, which have been blinding the soul to know itself. This is the way to discover one's real self, Jesus Christ meant the same thing when he said "*First know thyself*".

Jain Saint Mystic writer by name Kund-kundāchārya points out in his discourse on spiritual Liberation that it consists in realising the transcendental self (Paramātman or Supreme self) through the Internal self (Aṅtarātman) after renouncing the external self or Ego (Bahirātman). According to this writer, soul can be viewed in its three forms i. e. (1) External self or human personality known by our individual names, (2) Internal self lying hidden deep within us having the potential capacity of divinity within itself and (3) the Supreme Liberated self, which is the destination of spiritual journey from Here to Eternal Happiness.

Froust, a western Philosopher, expresses some what similar idea of the Inner self by observing that *Purely Human Personality is the Ego and by the term "I", we must of course understand as the "secondself", the Immortal concealed behind the Mortal i. e. human personality.* In connection with a similar conception, Robert Browning put it poetically :

> "Truth is within ourselves, It takes no rise
> From outward things, whatever you may believe.
> *There is an inmost centre in ourselves*
> *Where truth abides in fullness;* and to know
> Rather consists in finding out a way
> Whence the *imprisoned glory* may escape
> Than by effecting entrance *for a light*
> *supposed to be without*".

Classification of Mystic Schools according to some writers :

(1) Religious Mystics are said to be those, who realise spiritual liberation by more or less ascetic method by renunciation. (2) Nature Mystics are those, who think that on their Spiritual realisation they merge their individual liberated souls into Nature, which according to them represents Universal Soul

or Divinity. Jain Mystic school rejects this conception of individual liberated soul losing its identity in an universal soul. (3) Alchemy or Drug Mystics like Huxley put forth their own theory of mysticism or Ecstasy by arguing that by drinking a kind of alcoholic substance, called mascalin akin to (सोमरस) Somarasa of the Hindu Mythology, they derive woderful mystic experience of a supra-mundane nature. Jain Mystical school would consider this alcoholic mysticism as a mere travesty, if not mockery of mysticism, by adopting not only artificial but unholy means of sensual enjoyment. *Jain Mystics unmistakably consider mystic experience as a holy thing and in order to attain such a state of the Holy of Holies, one must free himself from the sensual attachment.* (4) Maniac mystics, like John Custance, advocate a very strange method of experiencing a kind of Hallucination or Illusion (a sort of disease, mania) by supposedly sublimating the sensual pleasure, even while having sexual enjoyment with a prostitute. Fie upon it ! Nothing is more degrading to a thinking human being morally and spiritually than to have recourse to such kind of supposed mystic experience by de-secration of a Holy thing like *a devil tempting a saint. Jain Mystic would rather say virtue is its own reward, and sin brings its own punishment* even otherwise than by the Doctrine of Karma. Shakespeare in Othello condemns drinking wine by observing " *Oh Pity that men keep Devil in their mouths* ".

In the subsequent part of this topic, I shall deal with the conception of Divinity i. e. godhood under Jain school and the classification of spiritual aspirants with special reference to (मोक्ष मार्ग प्रकाशक)*Moksa-mārg Prakāshak, a standard work called Never-failing Lamp on the Path to spirtual Liberation,* by late Pandit Todarmall, not merely a deep scholar but a prodigy, who could repeat all Jain scriptures from memory at the age of fourteen but had to die a martyr's death at the age of 28 by being trampled under the foot of an elephant as a punishment ordered by a Hindu Marwari Chief called Madhwasinha at the instigation of some religious fanatics. He has written his aforesaid unfinished marvellous work in the form of questions and answers, - a Dialectic Method of seeking knowledge in the form of Dialogues.

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Jain Path from Hither to Happiness.

PART - III

As suggested before, I now propose to point out the Jain conception of Divinity or Godhood with special reference to the Book entitled " Moksamārga Prakāshaka " i. e. " Never failing Lamp on the path to spiritual Liberation " by Pandit Todarmall, a scholar of scholars, who for his mere faith and propagation of Jain philosophy, had to lay down his life as a penalty.

Importance of the Book :

In spite of his death as a martyr, he has lived on from generation to generation in the form of his valuable books; as Milton would put it, the precious life blood of his master-mind being embalmed and treasured up, on a purpose for a life beyond life. Though in an unfinished condition, Todarmall's work comprises so many topics connected with the central idea of self realisation in the form of Questions and Answers in a cogent and convincing manner. The treatment of each topic being complete in itself, the Reader does not feel handicapped for the unfinished condition of the 9th chapter of the book. By following all the earlier topics step by step, a reader can have a full comprehension of the central idea of spiritual Liberation intended to be discussed in the nineth chapter.

The Dialectic method of imparting author's knolwedge to his reader, by the author himself raising various questions and then supplying answers, was followed even by early Greek Philosophers like Socrates and Plato. The famous " Dialogues " between Socrates and Plato follow this system. Todarmall has played a double role of a teacher and a taught by following this system. His original book is in old Hindi dialect, as the author hailed from Jaipur. After his death it was rendered into different languages. The Marathi version of this book by Pandit Shri. D. G. Bhore, B. A., LL. B., of Karanja, a scholar of a high order, is really a Blessing in disguise to Marathi-knowing readers, provided they are lovers of Jain Philosophy. To me this Marathi Version appeared to be more original than its original. It appears, this Marathi Rendering is the result of Achārya Samantbhadra Swamiji's inspiration. In that sense, Pandit Bhore is really a twice blessed scholar. Gurudeo Samantbhadra Swamiji observed so pertinently in the course of one of my visits to Bahubali, "*It is better to read one good book hundred times than to read hundred worthless books desultorily*".

The Central Idea of Todarmalji's Book :

It opens so significantly with a benedictory verse paying tributes to the two cardinal Principles of Jain Philosophy, almost personified as objects of worship or adoration, i. e. Veetrāgata and Vidnānata (वीतरागता & विज्ञानता), Doctrine of Renunciation cum-Disattachment and Doctrine of True Knowledge i. e. Transcendental knowledge, which transcends the knowledge derived from our senses. Thus the *Book starts with a holy opening by telling its readers that Perfect Renunciation and Perfect knowledge themselves constitute spiritual Liberation. They serve as two Lamp-Posts or Beacon Lights on two sides of the spiritual path from Hither to Happiness,* radiating light to suffering, ignorant humanity groping in spiritual darkness on earth. These two Principles are indispensable means to complete the mystical journey of Spiritual Liberation.

The ultimate aim of all living creatures is attainment of happiness and removal of sorrow and misery. A question naturally arises, if this aim can be achieved even in our household life, why hanker after the unseen Spiritual Liberation ? Besides *how to assume that spiritual liberation is perfect and eternal happiness ?* These questions usually arise in the mind of any common man or woman and so the Author himself raises these questions with a searching mind, as he could not proceed further with his book without first convincing his readers that material happiness available in our worldly life is not the real or eternal happiness, as can be seen from any one's actual daily experience in life; tested by introspection and not by our mere animal

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instincts. *For driving home the subject, the author himself poses various questions, which penetrate into the very soul of the reader and then tries to take the careful and thinking reader in confidence by supplying proper answers and suggesting ultimate solutions to our worldly woes and worries.* I, however, content myself by dealing only with a few important questions discussed by him with some parallel observations of other thinkers.

What is the real cause of our suffering in life ?

Todarmalji observes by a simile that our earthly life i. e. our Self or Soul is affected by a disease in the form of Karmic Bondage-cum-worldly illusion, due to our common ignorance of higher truths. In order to cure this disease, we have to find out its real causes and remove them, so that the health and happiness of the Self in the real sense can be restored to the self regaining its original pure form and nature. *Owing to this Karmic Bondage-cum-Disease, the real nature of the self becomes perverted and* it is caught in the cobweb of worldly attachment due to our evil animal instincts, desires and passions. *Our Ego or External self, being deluded by its Paūdgalic i. e. material, Egoistic, worldly attachment, adopts a perverted process of thinking* in our household life, the initial mistake being committed by fully identifying itself with the *physical body, which, in turn, is controlled by mind and senses.* The mind is the store house of a fleet of desires to be satisfied with the aid of various senses. *Whenever the external objects do not properly react to satisfy our sensual desires, the Self begins to think that they are the causes of worldly woes and worries.* Then the perverted Self adopts a wrong remedy of hating those objects, but this remedy for curing the main Disease of its own Illusion is not only misconceived but ill-conceived, hatred begetting hatred. No outside creature or object is either good or bad in its own true nature in the esoteric (real) sense. Shakespeare has put on the lips of Hamlet, a fine philosophic conception, " *There is nothing either good or bad but our thinking makes it so* ". Plato expresses a similar idea that while soul is infected with the evils of the body, our desires for truth will not be satisfied. *Todarmalji concludes that our undue attachment to worldly objects is the principal cause of the Disease of sorrow and* *misery resulting from our perverted thinking.* Being under the sway of material things, our imprisoned soul is too feeble to find the way to its own liberation.

What then is the perverted view of things called Mithyātwa in Jain system ?

It consists of our perverted belief, Atatwa-shraddhān (अतत्व श्रद्धान), perverted knowledge or understanding; and perverted conduct. *Our perverted belief starts with our thinking that our Ego or self is our human personality or body, and so nourishment of the body with rich food and its decoration with fine clothes and jewellery would enrich our Ego or self.* The perverted view based upon illusion and ignorance is so deep-rooted, that in spite of our so called worldly knowledge or learning, *our External self is incapacitated to discriminate itself from its worldly environment and so it develops a great attachment to mundane matters.* While under domination of *Anger*, the self begins to wish ill of others, as being harmful to it. *Vanity* or Conceit makes the self think low of others by reason of its supposed superiority over others. *Our perverted vain self can see even a mole in other's eyes but not a mountain in its own* as the Biblical expression goes. Jain scholar writer Todarmall points out how the external self deludes itself by carrying on love affairs and various nefarious activities for which even animals would blush. This is clear self deception, if viewed from a slightly higher plane. *Avarice* leads to hoarding of worldly objects as being our benefactors. *Jesus Christ* has expressed in memorable words " *Lay not up for yourselves treasures upon earth but lay up treasures in heaven,* where neither moth nor rust doth corrupt and where thieves cannot steal; *because where your treasures be, there will your hearts be also* ". According to Todarmallji our perverted view of things or perverted thinking gives rise to various aforesaid evil instincts and blinds us from seeing every thing in its own perspective by holding up before our mind's eye curtains of different kinds of illusions. *In short, the source of our worldly troubles and tribulations lies in our own unlimited desires leading to our attachment to worldly environments and material objects therein. Removal of attachment to such things amounts to Renunciation, leading to* *spiritual emancipation in due course.* Plato says "The body is an hindrance in acquisition of knowledge and that sight and hearing are inaccurate witnesses ".

What is the nature of Real happiness ?

According to Todarmall, Real happiness is that which is free from fear, anxiety, affliction, sense of uncertainty about losing our happiness sooner or later. So far as our material happiness is concerned, the fear of losing it at any moment is shadowing us throughout our life. Whatever may be our position in the social economic, political spheres, we are ever afraid of losing it by some unexpected events. Todarmallji points out that Renunciation, Veetarāgata (वीतरागता) and True knowledge, Vidnānatā (विज्ञानता), will finally lead to ever lasting happiness. He observes that *Liberated Beings like Arihant and Siddhās, having conquered the very source of this anxiety or fear itself namely the worldly attachment, are eternally happy.* Lord Mahaveer, the last Jain prophet, pointed out in simple words, to the ignorant folk of his period that illusory fear of death, misery and unhappiness in earthly life is their own creation, which they can see clearly, if they only remove their veil of illusion and attachment even to some extent.

Search for something permanent is one of the deepest instincts leading men to philosophy. True philosophers are ever seeking to release the soul from the body, because the body is the source of endless trials and troubles, whence come war, fighting, faction etc. *Jesus Christ* has significantly pointed out in a bit terse or harsh words how worldly riches would be an obstacle to enjoy Divine Happiness by one of his commandments *" It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God ". The Dictum of Lord Mahaveer, emerging from his teaching, was: "He, who conquers himself through himself, will obtain eternal happiness".* Todarmall observes that owing to our unholy instincts and emotions, evil desires, and passions, our soul gets tied to the four-fold karmic or Deluding forces-cum-temptations harmful to the soul clouding our vision, knowledge and preventing us from following right path from Hither to Happiness. In this way, the soul's potential or hidden capacity of infinite knowledge, Vidnānata, (विज्ञानता) and its capacity to dissociate itself from sensual and pudgalic i. e. worldly attachment, Veatarāgata, (वीतरागता) i. e. power of Renunciation are affected by sheer ignorance-cum-illusion.

How to overcome the Karmic Bondage :

Todarmallji observes that our household or mundane life itself is another name for our soul's bondage, as our soul is nothing but pure and simple consciousness with infinite, though hidden, capacity to feel, to know, and understand everything. He then points out that *just as milk and water, oil and sesame, Gold and its alloy are interlinked* and they do not assume their respective individual natures or forms except by process of separation of their ingredients. *So also soul and matter are bound together, since when nobody can say*, and the two can be separated only by removing the Karmic curtains of Illusion, operating on the soul through our mind and senses. *Just as sesame and oil can be separated by process of pounding or milling, soul and matter can be separated by process of moral and spiritual code.*

If we, in cooler and calmer moments, by introspection or self-analysis, reflect on the nobler qualities, in contradistinction to our selfish evil instincts, such as Hatred, jealousy, vanity, Anger, Lust, Avarice, it is possible to cultivate in course of time pure and holy thoughts and emotions. According to Jain theory, it is by our pure and holy thoughts that we can stop further ingress of fresh karmic or sinful matter in the domain of our soul, besides we can facilitate thereby the egress or elimination of past accumulated karmic matter from the sphere of soul. By this process, gradually our Inner self will be awakened and will progressively realise itself more and more; and with our steady will-power, the soul can finally attain its original, perfect condition technically called Spiritual Liberation. Jain school of mysticism has prescribed fourteen stages for reaching this ambition of the awakened soul by cultivating more and more spirit of Renunciation and Disattachment.

What is the conception of Divinity or Godhood according to Jain School ?

Birth, Death, Desires, matrimonial relationship of husband and wife, family relationship of father and son, worldly riches etc. are all our ideas or conceptions only with respect to our physical bodies based upon our own ignorance in spiritual parlance. A Dis-illusioned Saint or Muni is free from this false conception of self's oneness with its worldly surroundings as being either a source of sorrow or happiness. Poojyapāda, a Jain Saint writer, describes the concept of God or Divinity as a Being, who is free from eighteen defects or infirmities such as hunger, thirst, jealousy, Disease, birth, oldage, death, attachment etc. and is perfectly calm and at peace. Such a Being is completely disconditioned by mundane affairs, as a real conqueror of all passions and desires. A Householder is usually affected by these eighteen infirmities. Jain concept of Godhood is technically called the state of Siddha or Arihant – a completely liberated or perfected soul free from birth and death, having conquered all physical and mental defects. There is no personal God under the Jain system. The concept of Godhood is purely impersonal consisting of only virtues and Noble qualities, which enable a soul to disattach or discondition itself from worldly existence.

Why different concepts of Heaven of celestial Beings and Realm of Siddhās (Perfected Souls) ?

Souls can be viewed in three aspects as envisaged by Jain Philosophic system i. e. Imperfect, semiperfect, fully perfect. Imperfect souls are connected with earthly existence, semi-perfect souls are those, who dwell in Heaven after having led a holy and meritorious life on earth. In this category, celestial Beings like Indra, Indrani etc. are included. Such celestial Beings are not free from death, though they live a long life in heaven. After the fruit of their former meritorious deeds, done on earth, is fully enjoyed in heaven, they are reborn on earth. Laymen wrongly consider these celestial Beings as Gods or Deities. According to Jain theory, their tenure of life in Heaven is limited and they are not free from anxiety or fear of death, nor are they free from enjoyments. The *Domain of Siddhās i. e. perfected souls, completely free from birth and death and* earthly attachment is *of the highest type, higher than the Heven of celestial Beings, the topmost-part of the universe or spiritual world.*

Why superstitions connected with gods :

Todarmallji has exposed the folly of certain superstitions prevailing in Jain and non-jain communities in his book. Prayer-offering to and worship of certain male and female deities with a view to reap some earthly benefit in our lives is condemned by him. So also practices of Planet worship i. e. Navagraha shanti and Homa etc. i. e. Religious rites offering material objects and performing sacrifices etc. to propitiate supposed deities; or practices of offering food to the dead, are pointed out to be not in conformity with strict Jain Philosophic teaching. Similarly Hindu mythological notion of adopting a son by a sonless person in the belief that an adopted son can prevent the sonless person from going to Hell does not find favour with Jain philosophic system, under which the conception of sonship, whether natural or adopted, is itself an illusion. It is down-right folly on my part to believe that my son can be of any use in my spiritual progress or to believe that my hoarded wealth, if any, will benefit him in the real sense after my death. As a Sanskrit poet has nicely put it that just as two logs of wood come together by chance in an ocean and then depart, so is my life and temporary connection with my wife and children and then why talk of other worldly objects ? So Todarmal asks pertinently Is it not sheer degradation, moral and spiritual, to sacrifice animals in the false belief of pleasing some supposed Deities like Rain Gods, Fire gods etc. or to please Evil spirits supposed to be responsible for Diseases and Epidemics ?

Who are Five spiritual Aspirants under the Jain system :

(1) Arihant – conqueror of all evil animal instincts operating as our spiritual enemies. This term is usually applied to Tirthankars i. e. Jain Prophets, who have attained complete spiritual Liberation after preaching sermons to suffering humanity on earth for their benefit. (2) Shiddās are completely

liberated souls free from birth and death and other human ailments. The only difference between the Jain Prophet (Arihant) and a Shiddha is that the former has played the role of a Teacher or Preacher of sermons before attainment of final Liberation. These two categories can be said to represent Real Divine Beings or Gods in the real spiritual sense. (3) Achārya-Preacher – a spiritual aspirant, who is still to reach the destination of spiritual journey by some further progress. (4) Upādhyāya, a spiritual and scriptural scholar, and spiritual aspirant qualified to carry on discussion on deep philosophic problems. (5) ordinary Saint, whose Inner self is spiritually awakened and who has just started his spiritual journey from Hither to Happiness.

HITHER & THITHER

Pause & Ponder :

Strange but true that Verily our own Mind is the instrument both for our spiritual Bondage and Liberation.

मन: एव मनुष्याणां कारणं बंध मोक्षयो: ।

Significance and Impact of True Religion.

PART-I

Object of True Religion :

In the first part of this subject, I propose to discuss the significance and object of real religion as enunciated by Jain Writers Vis-a-vis certain other writers, reserving the discussion of the Impact of religion on society for the next part. Unless we first try to understand the *real object or purpose of a true religion*, not false religion, we cannot have a correct conception of a religion. Apart from the outward form or mere name of a religion, we have to understand the spirit or Essence underlying any particular religious system. Shorn of the so-called religious conventions, mere forms of worship, dogmas, superstitions, and traditions, the fundamental teaching of all real religions would be the same to a great extent. Religions may be many but their followers few and true followers fewer still. Dr. Annie Besant observes " There is a common basis of all the religions of the world and so great thinkers try to evoke mutual tolerance and patience to understand each other's view point ". If truth be the aim of a real religion, there should not be any cause for hatred for other's view points. No religion worth the name can teach falsehood, cruelty or Violence in any form.

Jain View of Religion :

Jain thinkers lay emphasis on tolerance even towards those, who differ from you, or who appear even to be perverted either in their thinking or belief according to you. Jain noted author Ashādharji observes, in his book called " Nectar of Householder's Religion " in chapter 2 verse 33, " Try first to keep more cordial relations with Non-jains than with your co-religionists, so that there should not be any hindrance in observance of your religious tenets ".

Jain Religion asks its followers *to study first its fundamental principles and believe them only after testing them by logic and reason*, for it is no use professing any dogma or principle without investigation of its truth. *Knowledge is not to be bargained with or purchased. You have to see truth for yourself by your own reason to judge it and by your own study.* Right faith should be the result of your own study by trying to understand the real nature of a substance including your body and spirit. As man is gifted with faculties such as intuition, conscience, reason etc., his belief in any matter must be tested by observation, logic and reasoning. The noted Jain Saint Writer by name Umāswami in his Sanskrit work on Science of spiritual Liberation opens his thesis with aphorism which * rendered broadly into English, means that Right conviction or vision is the faith in the real nature of a substance as it is, such a faith may arise from your own intuition or from your own study of scriptures without blindly accepting their teaching, unless tested by your sound logic and reasoning.

Importance of our Conscience and Introspection :

Truth is seen where it becomes visible to your eyes and other senses and intelligible to your power of understanding and carries conviction to your conscience, instead of slavishly accepting somebody else's statement second hand or third hand on any crucial point. Ashādharji, a Jain famous Sanskrit writer, describes Jain religion as a *kind of universal benefactor or saviour* in his work on Householder's religion, not because it is an ancient religion but *because its teachings are universal in their outlook.* While emphasising the importance of our conscience, the ancient Greek Poet Menander says " In our breast we have God–our conscience. It is not to live to live for oneself. *The rich heart is the great thing that a man wants."* *Conscience is often likened to the religious instinct. Conscience reveals itself whenever there is a strife between our higher and lower nature within us, spirit warring against flesh, though in actual practice most of us ignore the dictates of our conscience in order to satisfy our selfish animal instincts or to gratify our Egotism.*

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* तत्वार्थ श्रद्धानं सम्यग्दर्शनम् । तन्निसर्गादधिगमात्‌दा !
प्रमाण नयैः अधिगमः ॥

It is out of this experience of our inner struggle when the good strives for gaining mastery over the evil that Religion is born. Canon Mozlay says " It is an introspection, on which all religion has been built, Man going into himself and seeing the struggle within him and thence getting self-knowledge. " So also Jain thinkers ask you to look within by means of deep meditation called technically " Anupreksha " on this inner struggle *to unmask the myth and mystery underlying our very existence*, instead of being merely deluded by illusory appearances of things. Under this influence, a man knows and feels what is right and wrong. He has the option before him between good and evil. But because he is free to choose, he is held responsible for the consequences according to Jain theory of Karma or Law of Righteousness. Human virtues of high value such as truth, love, compassion, self-denial, self-sacrifice etc., stem directly from Jain Prophet, Lord Mahaveera's main teaching of Introspection and non-violence. How many of us can swear to our conscience to say that with a view to detect our own defects or short comings, we subject ourselves to self-scrutiny ? It was on account of self-introspection that Lord Mahaveera decided to give up the material pleasures of royal life as an young Prince and to take to austere life of meditation in search of Real knowledge and Eternal Happiness.

How Religion shapes our Conduct :

Marcus Aurelius says " show at least those qualities, which are altogether in thy power, sincerity, endurance of labour, aversion to pleasures, contentment with thy portion, and with few things, benevolence, frankness and magnanimity. " Religion is absolutely essential to discipline our mind to shape our conduct on proper lines, to regulate our relations with Society, to control our evil inclinations by developing good and sober habits. So Jain Teaching prescribes Right conduct in daily life as an essential step both for one's material and spiritual benefit along with Right knowledge. Confucius taught his followers to believe that conduct is three-fourths of life. He says " Ponder righteousness and practise Virtue "; while Marcus Aurelius goes a step further and so finely puts it *" Virtue is its own reward and Vice is its own punishment "*. This serves as an answer to the riddle that sometimes virtuous people suffer and vicious ones thrive. Jain Thinkers explain this anomaly by recourse to the theory of Karma-cum-cause and effect. So the importance of virtue cannot be measured in terms of material benefit, because it is a part of our duty as rational human beings.

The code of human conduct, as evolved by Jain Saint writers in conformity with Lord Mahaveera's Teaching of Universal principles, consists primarily of Ten Virtues to be practised in our daily life namely (1) Forgiveness, (2) Humility or Modesty. (3) Honesty or straightforwardness in our dealings, (4) Truthfulness at any cost or sacrifice, (5) Purity in deed and thought, (6) self-control or self-restraint by the golden rule of moderation, (7) Meditation or self-introspection, (8) Renunciation or self-denial by forgoing unnecessary or unwanted things or pleasures, (9) Celibacy by observing mutual faithfulness in married life, (10) Contentment or voluntary restraint on acquisition of excessive earthly possession or wealth.

Early Greek Philosopher's view of Religion :

I may recall here that Socrates, who was first an ideal soldier and later on became the founder of Greek Philosophy, insisted upon moral conduct as alone guiding man to happiness here and hereafter, while his countrymen were propitiating the gods. He possessed high moral courage for free and frank expression of his thoughts and feelings, though he was sentenced to death by the then cruel and orthodox rulers. He firmly believed that the only valuable philosophy is that, which teaches us our moral duties and religious hopes; and that the only wise and virtuous persons were fit to govern a nation, though they may be extremely few. He argued " *if death had only been the end of all, the wicked would have had a good bargain in dying.* But now as the soul is manifestly immortal, there is no release or salvation from evil, except the attainment of the highest virtues and wisdom "—Jewett's Dialogues of Plato, page 488; Plato also, who was a staunch disciple of Socrates, inculcated the virtues of courage, constancy, temperance, self-control, Justice and Righteousness, which according to him, formed the basis of his moral philosophy. He was called Divine Plato. His soul virtually panted for truth, which according to him should be the great object of man.

How True Religion is misinterpreted :

So great and free thinkers all over the world have laid emphasis on our moral conduct, which forms the backbone of any true religion so far preached or propagated, but the ignorant masses everywhere, being misled by religious priests or half-baked and selfserving preceptors, themselves ignorant, mistake the shadow or form of their religion for its real substance. So, a *body of religious superstitions, age-long traditions, wrong ways and means of propitiating gods, animal and human sacrifices in the name of false religion, has grown up round many of the religions, whose founders, if alive today, would have been really shocked.* While deep thinkers would like to equate true religion with righteousness, its ignorant followers want to equate it with various forms of worshipping, ceremonials, rituals, sacrifices or offerings made to numerous deities by following the beaten track of false traditions derived either from their parents or priests. Jain teachers condemn such superstitions and traditions prevailing in the name of religion as an utterly perverted view of a pure and true religion technically called in Jain system Mithyātwa i. e. false religious beliefs as opposed to Right Belief in Right Religion (Samyag-darshan). Sanskrit expression Dharma is commonly used for denoting religion in India, but the said expression is also used as equivalent for *Law, Code of Conduct, Natural or intrinsic quality of an object.*

How and why True Religion is equated to ideal Character :

If we accept the primary object of religion as a guide for development of an ideal character, we have to be resolute in shaping a good moral character irrespective of mere observance of formal religious ceremonials. It is only to the irresolute that many a lion may appear in his path of moral conduct. *It is more by introspection than by book-learning that real knowledge can dawn upon us.* There is little or no connection between school or college teachings and morality. Real Religious instruction alone would impart the spirit of self sacrifice and other great virtues and noble thoughts. If we look around and see what is happening in the world in the name of religion, there is a good deal of writing and reading about religion but we have to admit in fairness that *true religion embodied in human character and action is more thought-provoking and soul-stirring than hundreds of Doctrinal volumes published for propaganda.* Due to scientific progress, we have plenty of intellect but no faith; plenty of knowledge but no wisdom, plenty of modern false culture but no real loving kindness. Fenelon so finely observes "*It is better to be a good living book than to love good books*". A multifarious reading may please but cannot feed or enrich the mind. As correctly observed by Samuel Smith, Religion is the explanation of human destiny, the poetry of our earthly existence, the consoling promise of a better futurity. Now I may ask my readers what else can reasonable people require or expect from their religion, whatever its name ?

Ultimate aim of True Religion :

An illustrious Jain Saint Writer by name *Samant-bhadra* opens his treatise entitled " Bejewelled Casket of Householder's Religion " by laying down that a *true religion is the one, which points out the path to real happiness by releasing the miserable and suffering ignorant humanity from the untold woes of our earthly life, in which we are entangled by sheer delusion.* Lords of Real Religion, the author observes, therefore, have defined a true religion as consisting of Right faith, Right knowledge and Right conduct, their opposites being not only false but illusory (vide chapter *1 verses 2 and 3 Ratnakarand-Shrāvakāchāra*).

* An oft quoted Sanskrit Verse, illustrating the real significance of a true religion, may be broadly rendered into English as follows :—" If you try to destroy or violate the principles of True Religion, you will thereby destroy or degrade yourself. But if you try to protect and practise True Religion, Verily it will operate as a shield to protect you against all dangers and difficulties. "

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* धर्मः एव हतो हंति, धर्मो रक्षति रक्षितः ।

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Significance and Impact of True Religion.

PART - II

How and why need of Religion was felt in Social relations :

Having pointed out the meaning and object or purpose of a true religion in the first part, I now propose to deal with the *impact of a true religion on the Individual and the society.* Man is not only a rational but a social being. He cannot live in isolation in the modern age. Before the dawn of social and political civilisation, there was very little difference between a man and an animal. As men began to see the necessity of living in a society by forming a group, they had naturally to formulate a code of ethics to regulate their relations with society. The socio-cum-moral code in early days assumed the form of a religion in order to give divine sanctity to it. Religion and Law were almost identical in olden days. The ancient sages and saints preached man's duties and responsibilities, to himself, to his family and to the community at large in the name of divine revelation, law and religion being treated as commandments of God. In Europe, we find the Head of the Church and the Head of the State used to be one and the same till sixteenth or seventeenth century. So also in ancient India and some other countries, the Ruler, being religious minded, was taken to be a fit person to administer both law and religion. In course of time, rulers began to degenerate, with the result that their subjects also followed suit by following the wrong foot-steps of their rulers. To reconstruct the degenerated society, there arose the necessity of Prophets and Philosophers to guide the ignorant masses socially, morally and spiritually.

How and why Religion is a living force :

An ancient Jain Saint writer, Samant-bhadra, describes true religion, as the only panacea for relieving the suffering beings from their afflictions due to their bondage of delusion, eventually guiding them to real and enternal happiness. This can appeal to any dispassionate and thinking or introspective mind, if not to a modern, superficial and sophisticated mind. Jain religion teaches first to subdue our four real enemies namely (1) Lust or Passion, (2) Anger (Intemperance), (3) Vanity (Egotism) and (4) Delusion (Undue attachment to worldly pleasures), so that we can enjoy real inner happiness here and hereafter. Most of us profess or pretend religion but do not live religion. *In the name of our modern civilization, we are making a mockery of religion without showing our true religious spirit by our daily example in life.* Examples preach directly to the eye, because our actions speak louder than our words. *Self-denial is the motto of a religious minded man, arising as a result of his self-discipline and self-control.* Charity, kindness, and forbearance are the qualities for which religious martyrs lived and died. *Founders of true religion by their personal examples have moulded lives of many of their followers. It is said martyr's blood is the seed of the church.*

Impact of Great Religious Teachers :

Is not the whole Christendom feeling the influence or impact of the teachings of Jesus Christ even for nearly two thousand years after his crucifixion ? Do we not find the ancient Indian culture being enriched by the examples and teachings of ancient Jain and Hindu Prophets and Philosophers ? Has not the teaching of Lord Krishna, enshrined in Geeta (Song celestial), caught the imagination of even foreigners ? Is not the Islamic world indebted to the Islamic teachings of Prophet Mohamed ? Even recent times have produced great master minds, deep thinkers like Martin Luther, Dr. Annie Besant, Bahulla, founder of Bahai or worldfaith, aiming at Universal Brother-hood and one religion. Within our living memory, we have seen the example of Mahatma Gandhi, who laid down his life as a martyr. Even today there are so many Jain and non-jain saints and sages in India and abroad, radiating their own influence on modern degenerated society, silently in their own way. So great men and deep thinkers stamp their mind on their age and nation. *They are the real makers of history. As Carlyle observes, the Universal history is at bottom but the history of Great Men; to* *put it in the words of Emerson, every institution social, religious or political, is but only the lengthened shadow of some great man.* The teaching of the first known Jain Prophet-cum-Tirthankar, Lord Adināth, or Rishabha, is echoed in so many later Hindu Puranas and scriptures. His eldest son, Bharat, after whom India is named as " Bharatdesha " is said to have ruled over the whole of Indian Empire as then existing. Last Jain Prophet, Lord Mahaveer, is adored for more than two thousand years, because of his laying down his royal pomp and grandeur as being worthless, operating as a barrier to moral and spiritual progress. Lord Mahaveer has shown by his own example that outer self, while trying to acquire, possess or build an empire, succeeds only in preparing for itself a bed of grief in the real sense. So He emphasised voluntary curtailment of our earthly possession in order to avoid conflict between the rich and poor. His Eternal Gospel or Real Religion is on par with a man's spirit of tolerance and fellow-feeling, Love and Compassion.

How True Religious life is practical but ignored in the name of modern civilisation :

To live a true religious life requires more of moral courage than mere physical courage of a soldier, which even a bull-dog may display. *Real sages and saints, Preachers and Philosophers, possess high moral courage to speak the truth, even when it is unpopular, and to brave the tyranny of their times.* Their self-control is only courage under another form and is the root of all virtues. *If a man has no self-control, he will lack patience and so he can neither govern himself nor others. Patience can be equated to self-control.* Miss Julia Wedgwood has so significantly observed " of all mental gifts, the rarest is the intellectual patience, and the last lesson of culture is to believe in difficulties, which are invisible to ourselves ".

Religion teaches to live a pure, simple but true and honest life. Even modern medical research virtually accepts this view. A high medical authority, *Dr. Alexis Carrel, observes* in " Man the Unknown ", as follows " *Envy, hate, fear, and such other sentiments, if habitual, lead to diseases.* Moral suffering profoundly

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disturbs health. The instability of modern life and the ceaseless agitation lead to nervous and organic disorders of the stomach. Various kidney and bladder infections are the results of mental and moral imbalance. Such diseases are by far unknown in social groups, whose life is simpler, where worry or anxiety is less constant. Likewise, those, who keep the peace of their self in the midst of tumult prevailing around them, are immune from nervous and organic disorders. Man thinks, invents, loves, suffers, admires and prays with his brain and all his organs".

So we find that our bodily functions are also affected by our thoughts, emotions, mode of life, diet, infection and oldage. Persistent selfishness, cruelty, and misuse of the body and its powers bring diseases and sorrow. Human actions motivated by hatred, greed, or selfishness can, in the long run, produce only pain, ill-health, and suffering. *So true religous teachers have emphasised what the medical research admits that self-correction of habitual, mental and emotional errors and of harmful physical habits is important in the maintenance of health.*

Thus we see that true religious teaching is not an airy-nothing as is supposed by happy-go-lucky, pleasure-seekers or self-servers but is practical and scientifically true. Cecil observes " True religion is the life, health and education of the soul ". *Dr Albert Einstein observes " Science without religion is lame; Religion without science is blind ".* This view is in complete harmony with Jain religious teaching. Jain Law of Karma or Righteousness, cause and effect or Sow and Reap theory, gives even an ordinary man sense of justice that he must do good deeds now, so that he can reap their benefits here or hereafter.

What should be the basic foundation of True Religion called by whatever name :

No religion can sustain long, unless it is founded upon the bed-rock of Truth & Non-violence, from which all other essential virtues emanate. No considerations can justify the sacrifice of truth, which ought to be sovereign in all the relations of life. Though lying is the meanest of the mean vices, from which humanity suffers, it masquerades even in the so called modern civilised society under different guises. With some people, lying is a sheer moral cowardice.

Some people take pride in their cleverness in twisting truth and getting out of moral back-doors to hide their real opinions. Like hitting in another's back unawares, Such kind of shuffling is worse than down-right lying from the point of a true religion. In the middle Ages in the Christian world, a man could sin wildly and brutally and seek pardon on his death-bed from priest-craft, by paying monetary compensation for redeeming sin. Later Christian thinkers exposed its folly and futility. When Martin Luther, a great religious reformer, died, he left no wealth but he shaped the character of his countrymen and so he was more honoured and followed than all the then princes of Germany. Luther's life became translated into the life of his country.

In this way, *influence of a religious-minded and a truth-loving person is always far-reaching and lives on in the form of example set by him.* Is it not our common experience, that if a mother or house-wife is idle, vicious, and irreligious, the home presided over by such a woman will become a place to fly from rather than to fly to and the children brought up by such a woman will not only be morally dwarfed and deformed but bane to the society ? The vital power of a good example set by a religious minded mother before the children lives on from generation to generation as a more valuable possession than other hereditory earthly property. An ancient Jain Saint writer describes the importance of religious spirit by expressing a noble sentiment, that if at all rebirth is inevitable to him, he would rather prefer to be reborn in a family pervaded by a religious spirit than to be born even in royal family without a true religious faith. This Jain Saint has correctly foreshadowed that crown is really a barrier to inner spiritual or religious progress.

Evil Effects of Violation of true religious principles :

Nothing is more disastrous to the human society or a nation than ignoring the impact or influence of true religious ideals on its citizens. Those, who guide the society as its leaders, cannot for all time, afford to disregard the influence of religious truths on the society. In a morally degenerated society in the present age, in spite of its so called civilization, true religious ideals alone will serve us as a basis for reconstruction of society on proper lines, an ideal, which can appeal both to the brain and heart. It is warned by deep thinkers that Nations growing over-wealthy and over-luxurious tend to lose the keenness of spiritual insight. As an English poet puts it *" When wealth accumulates, men decay "*. While voluntary poverty will strengthen a nation, forced poverty revolts against wealthy section in the form of present-day Labour-strikes and Lock-outs. A true religion teaches choice of a simple and non-luxurious life, a kind of poverty voluntarily embraced, as saints do. In ancient days all that was wanted to make life happy and healthy came to them with the authority of religion in the form of rules prescribed for hygeine, cleanliness in food and water. *The spirit of true religion shaped the body of the National Life in ancient days, while in our modern times the lust for power and wealth is being cherished as the highest aim of life.*

Now in our so called civilised world, we find, in the name of religion, persecution, inhuman cruelty, genocide, mass murders are perpetrated. Is it not a disgrace to the civilized society of which we boast, that religion is befouled in such a diabolic manner ? The persecutors fail to realise the real significance of a religion being misused by a mania for man-hunting. *According to Jain teaching, such irreligious persons are only beasts in man's clothing*. As Religion, Morality, Ethics, Philosophy are Subjects, which to some extent overlap each other, repetition in some respect becomes inevitable, while dealing with such subjects; for which all that I can do is to crave my reader's tolerance.

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Jain Concept of Socialism
(Parigraha–Parimāna)
or Voluntary Ceiling on Hoarding.

PART–I

Ethical Jain View of Socialism (Parigraha–Parimāna) :–

In the first part of this discourse, I propose to discuss the importance of ancient Ethical Jain view of Socialism technically called ‘ Parigraha-Parimāna ’ परिग्रह–परिमाण. While exhorting a Jain Monk or an ascetic to aim at complete Renunciation or detachment from house–hold environment, Jain Ethical code persuades every house–holder to voluntarily control his natural desire for wealth within reasonable limits as a part of his five-fold socio-ethical code with almost a religious passion. Ashādharji, illustrious Jain author of the Sanskrit popular book called House–holder’s Religious Nectar, in his discussion on this subject in verses 59 to 67 of chapter IV, defines attachment to our household atmosphere technically called ‘ Parigraha ’ as origination of our inherent, unlimited chain of human desires to acquire, to retain and to hoard three kinds of objects or things, animate, inanimate, and semi–animate in the false belief or with an egoistic conception that ‘ All our household surrounding environment or paraphernalia is ours ’. The author then so significantly lays down that the Golden Rule or a Holy Vow is to gradually limit this unlimited vicious Egoistic chain or circle of Temptation of ‘ Mine and Thine ’. *Temperance or Moderation is the very breath of Jain Householder’s religion.* Shakespeare has expressed a similar sentiment, when Lord Macbeth explains to himself before murdering innocent King Duncan as follows:—

‘ I have no other spur than Vaulting ambition, which over-leaps itself ’.

Classification of Parigraha (House-hold attachment) :

Jain Teachers classify this Parigraha i. e. worldly attachment into two categories, one External and the other Internal. Attachment to the aforesaid three kinds of objects is the External or worldly attachment of a person to objects such as houses, lands, wealth, gold, jewellery, grain, vehicles etc. amongst numerous inanimate objects, around him or her, attachment to animate objects such as wife, husband, children, friends, servants, cattle etc. and to semi-animate objects such as fruits, flowers, trees, vegetables etc. The aforesaid author then explains Internal attachment as the power exercised on us by our inner animal instincts technically called 'Kashāyās' or 'Dark Powers' i. e. 'Our real hidden enemies-all the off-springs of their parents-*Selfishness and Illusion*. The author, thereafter, observes that in order to successfully limit one's acquisitive instinct or desire for aforesaid external objects, one must try to curb as far as possible one's undue attachment to worldly things by cultivating the nobler virtues of heart like self-control, self-restraint, contentment, mercy, piety, generosity, straightforwardness, purity in mind, body and action by over-coming their opposite inner evil counterparts such as unlimited lust, uncontrolled avarice, lying, dishonesty, impatience, mental and bodily impurity.

Every house-holder is thus advised to limit his greed for amassing wealth by voluntarily cutting down his wants according to his circumstances and thereby naturally lessening his egoistic undue attachment to external pomp and glory. The greater the greed, the lesser the self-confidence, according to this ancient author, because avaricious man has neither peace of mind nor sense of satisfaction. *The human greed or ambition is like a canker (disease), which feeds on itself.*

Cause of Human Instinct for Hoarding :

If we closely examine the normal human mind, we find, mind is a source, from which an unlimited fleet of irresistible desires issues forth in respect of the three kinds of objects animate, inanimate and semi-animate as explained by the aforesaid Jain Saint writer. This egoistic ambition to acquire and hoard worldly objects with a view to enhance one's social status and honour is not only latent in many human beings but it becomes insatiable, because the more we have, the more we aspire for, though esoterically or philosophically all the paraphernalia may be the creation of sheer illusion; as it does not at all belong to us in the real sense of the term viewed from a higher plane. Strange but true that in spite of our present day education and advanced scientific knowledge, a common man is still unenlightened in the real and higher sense; and so he entertains an illusion-based or perverted belief technically called Mithyātwa in Jain system. Our present day educational system, being based on utilitarian aim and directed towards production of material things, is not helpful to cultivate real wisdom or spiritual insight. *The industrial civilization exalts the machine and not the man.* Modern civilization tempts us by its endless material comforts and increases our wants in all directions. *We forget that material prosperity alone is not the end of human existence.*

Effect of Modern Education and Scientific Progress :

Oxford Prof. Evans Wantz observes ‘The chief purpose of education in the western world appears to be to foster economic prosperity by continually increasing the unnecessary wants of the people and thus keep the factories occupied. This leads to competitiveness and excitement, to more and more creation of mechanical devices, intended to increase animal comforts or to bring about increase of war machines. Unless science like philosophy is directed chiefly to human betterment, to raising the spiritual along with material standard of life on Earth, it is not worth the name of science in the real view of the aim of life. *To raise the standard of life only in the materialistic sense is not really a high standard of living*’. I have heard that the standard of living in England is six times higher than that of India, while the standard of living in America is four times higher than that of England. We, Indian pigmies, according to the material standard of living, are aspiring to attain the high standard of living, obtaining in America, when Americans themselves are not really happy, except in the sense of satisfying their animal desire to eat and drink, ignoring the real values of higher things in life. Bertrand Russell, a modern master mind, has opined that Americans are not really happy as others suppose. *We always think* *grass is greener beyond our windows than the grass under our feet.* Shakespeare speaks through Prince Hamlet, who says 'There is nothing either good or bad but our thinking makes it so'.

Mutual Action and Reaction on Internal and External Attachment :

Another Jain saint writer by name Kartikeya observes that Egotism (Mamatwa), Illusion (Maya), Temptation (Murcha) Lust and Avarice, Ambition are but the different manifestations of our internal central force of attachment binding us to external environment. According to this writer, our attachment to external objects is solely dependent upon our cherished inner uncontrolled desire to acquire and hoard external objects. In this sense, even a poor man, having outwardly no stock of valuable objects, suffers from Parigraha or Excessive worldly attachment, if he cherishes in-wardly a very keen desire to amass vast wealth; while a man, though in the midst of vast worldly objects, may be free from their attachment, if he is really unaffected by their mere presence around him; though it is normally difficult. So restraint on the inner desire itself is what this saint writer wants to emphasise.

Vicious circle of Hoarding Instinct :

This common individual acquisitive instinct affects the society at large leading to conflicts of interest between men, communities and nations in inter-se, each struggling to get the upper hand by fair or foul means over others. Thus we find in our modern days the uncurbed selfish human instinct has given rise to ideological conflicts in social, economical and political fields based upon different concepts such as capitalism, socialism, communism. Communist leaders criticise capitalists as mere exploiters of poor people like blood-sucking animals. Socialism aims at ceiling on private property for bridging up the difference between the rich and the poor. '*To each according to his needs*' is a good slogan provided it is followed in food distribution. Capitalist, on the other hand, wants to hold on to his traditional and age-long method of unrestricted hoarding by saying that socialists and communists are *trying to rob Peter in order to pay Paul.* All this conflict can be resolved only if there is heart-searching by supporters of these different systems. Anticipating that in the absence of voluntary ceiling or restraint on one's very innate desire to acquire and hoard wealth, disastrous consequences would inevitably follow, the ancient Jain saints and sages have tried to emphasise the necessity of voluntarily curbing one's baser instinct for hoarding property.

Voluntary curtailment of our desire and needs is a proper Remedy :

Another Jain ancient Saint writer by name Samantbhadra observes in verse No. 61 of his popular work on Householder's conduct that a householder cannot pull on without earning and making provision for himself and his family, but he should voluntarily fix reasonable limits for acquiring and retaining worldly objects such as houses, grains, and cattle etc. In other words, a person should curb his or her avarice for excessive acquisition, which amounts to hoarding. *Volunary restraint on earthly belongings is a Golden Rule of socialism evolved by Jain school of thought in pursuance to the earlier teaching of Jain prophets.* The aforesaid writer Samantbhadra illustrates in verse No. 62 that this benevolent rule is usually transgressed in five ways (1) by exacting excess labour from one's cattle and servants or employees, (2) by excessive accumulation or Hoarding of wealth and unnecessary things, (3) Envy or jealousy for other's wealth, (4) Lack of contentment with reasonable return or profit from one's occupation, trade or business, (5) Overloading dumb beasts of burden.

Jain school of thought does not accept the proposition that wealth can not be acquired without sin. Even by honest means a man can hope to be rich, if not richer. Jain school lays primary emphasis on contentment and self-restraint. We may succeed for a while by fraud and dishonesty but we can succeed permanently only by means of honesty and integrity. *John Sterling says truly that the worst education, which teaches self-denial is better than the best, which teaches everything else but not self-denial. Jain Doctrine of Renunciation (Veetarāgatwa)-cum-disattachment is mainly based upon self-denial, self-restraint and self-help.*

According to Jain view many of the social ills can be eliminated, if we try to realise the real object and significance of our earthly belongings. By far, a large majority of the people do not discriminate between the use and abuse of money. Even the chosen few or lucky ones, who happen to be at the helm of affairs either in social, political, or economic spheres, freely misuse or abuse their power and position to their own personal aggrandisement with the result, that there is inevitable split in course of time between the leaders and the led, rich and poor, employer and employee. How many political leaders will voluntarily agree to give up their power and position ? How many rich men's hearts can melt at the sight of hungry mouths ? How many employers are prepared to lighten the burdens and sufferings of their miserable employees ? Do we ever pause and scratch our heads to purify our own hearts by brushing up much of the dust that has saturated therein ? But for selfishness, any sane man can easily see that, *by and large, the prevailing social ills are traceable to the lack of voluntary ceiling or restraint on our selfish desire to hanker after earthly wealth, position and power.* I shall try to show in the next part how the Jain Doctrine of Voluntary Restraint or Limitation on hoarding, if followed by us in its right spirit, can resolve many of the present-day social, economic and political conflicts, facing the modern world as being insurmountable obstacles.

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Jain concept of Socialism.

PART-II

How Struggle for material Happiness leads to human degradation :

Having hereto pointed out how the Doctrine of Voluntary Curtailment of worldly belongings as enunciated by Jain ancient sages and saints is founded on the practical Rule of moderation and not wholesale Renunciation, now I proceed to show how this method can operate as a panacea or solution for many of the present-day social and economic conflicts. If we look around, we find that every living being not only hankers after but struggles to secure happiness. This struggle is directed, by far the largest number of people to physical happiness, by only a few to mental or emotional happiness and by a fewer still to spiritual happiness. So naturally, when a human being centres his attention towards securing happiness mostly in physical objects around him, his desires, ambitions, and avarice go on increasing. Thus the uncurbed craving for such material happiness leads to a regular race and competition. The mankind, on the whole, is found to be more selfish than altruistic or humanistic in this struggle for acquiring, nay, hoarding innumerable things really needed or not. Jain Religion, therefore, prescribes voluntary austerity and self-denial not only as virtues but as our duties to be discharged for realising the higher values of human existence. However, *Plain living and High Thinking have become things of the past in this modern age of mechanism* and of mere race for worldly happiness and glory. *If our ancient Sages and Saints said " Lessen your meals and lengthen your life ", we, moderners, reply " Increase your wants and hasten your life "*. Thus if our living has become fast, our thinking has become slow.

Unlimited Hoarding Instinct and Abuse of Money :

To illustrate this vaulting ambition for worldly wealth, power and position, an ancient Jain Saint writer by name

Gunabhadra in his Sanskrit work called *Law unto the Soul* (Atmānusbāsan) poses a very significant question to a thinking mind, if not to a developed brain, in verse No. 66, which may be rendered into English as under : " The Web or Net of natural desires of every living creature on earth is so vast and unlimited, that it cannot be encompassed even in the whole world, which appears to be like a small speck or an atom compared to the soaring human ambition. So, if all the desires of all the innumerable living creatures on earth are to be satisfied only out of this one world, what will be the share of each avaricious creature ? " This Saint writer impliedly suggests that voluntary curtailment of one's desire for amassing or accumulating worldly paraphernalia will really lead to social and national progress and individual and collective happiness in the real sense of the term. Although money ought not to be regarded as the chief end of man's life, neither is it a trifling matter to be held in philosophic contempt, as it represents to a large extent the means of physical comfort and social well-being. Even then ninety per cent of our self-created or machine-made worries can be got over, provided we know the right use of money.

How to avoid misuse of money :

A fine sentiment, similar to the one underlying the Jain Doctrine of Right use and economy of money for nobler objects is expressed by *Mr. O. S. Marden " What message and meaning does your money bring to you ? Does it say to you ' Eat, drink and be merry for tomorrow we die ?* Does it bring a message of comfort, of education, of culture, of travel, of books, of an opportunity to help your fellow-men ? *or the message is More land, more thousands and millions ?* Clothes for the naked, bread for the starving, schools for the ignorant, hospital for the sick, asylum for the orphans, or *of more for yourself and none for others ? Does money mean to you a nobler ambition ? or does it cry " More, More, More ? "*. Jain Doctrine of self-denial and self-sacrifice does not prevent a householder from earning money but only forbids hoarding. *Jain Dictum can be put briefly " Earn honestly and spend economically ". Some people wrongly think that thrift is a sign of miserliness. Thrift amounts to economising one's means, while miserliness means hoarding and* *not using even when needed.* English proverb says " The miser and the glutton are like the two repulsive birds of prey, miser hides his store and the glutton stores his hide, " and widens his big belly, if I may add. Both may be considered as social parasites.

Collective and common human experience is embodied in age–long proverbs and maxims all over the world, such as " Practise thrift or else you will drift " " *Spare and have is better than spend and crave* ". Jain school of thought would rather advise you " waste not, and want not. Simplify your living but amplify your thinking. *Save but not hoard. Remember, your wants may be many but real needs few.* At least restrain, if you cannot abstain from the petty temptations to enjoy and hoard unnecessary stock of worldly objects. *Let contentment be your manly virtue, and let not self–denial be construed as human weakness* ". These things may sound like simple platitudes but if followed by us in their right spirit they will end many of the present day social and economic ills and ideological conflicts without violence or bloodshed.

How People Waste money over unnecessary things :

Society at present suffers far more from waste of money than want of money. Calculate and see that the curtailment of any sensual and selfish enjoyment, even of a glass of wine or a cigarette packet per day, would enable a man to save at least forty thousand rupees within forty years. Extravagance is the pervading sin of modern society. Extravagance of dress is only one of the signs of prodigality. *People want to live in a style beyond their means just to keep up appearance and to gratify the vanity of the front rank or front seats in social amphitheatre*. The power of money is over–estimated on the whole and so worldly success is wrongly measured by accumulation of wealth, a wrong yard–stick. *He, who recognises no higher logic than that of gold or silver coin, may become a very rich man and yet remain exceedingly poor in heart.* The far better and more respectable is the good poor man than the bad rich one. There may be men in society as rich as *Croesus*, a legendary wealthy figure, corresponding to our legendary figure *Kuber* (God of wealth); but they cannot evoke our respect, unless they are men of sterling character and moral excellence. Are we not to take a lesson from the *Proverbial Maidas Touch or a Philosopher's stone* corresponding to non-existing but only legendary wish-fulfilling Tree or Cow ? The only one boon, the avaricious legendary Maidas sought from God, by his prayer and penance for turning everything into gold by the mere touch of his hand; proved ultimately a curse or a bane, when the very food in his hand began to turn into gold.

Necessity of Economy and Self-denial :

Seeking pleasures of life either, at a price beyond our means or by earning money by foul or shady means, is sure to lead to extravagance and so inevitably to misery and unhappiness in the long run. *According to Jain teaching, it is the excess love of money, not the money itself, which is the root of all evil.* If people spend their money in a wiser way and if they live within their means, the world will be a better and happier place to live in; because many of the present day social evils emanate from the abuse of money. The *simplicity of real life* does not require many things of the modern complex life. Healthy and clean food, durable clothes, and a house for our shelter would be our real necessities, but even in having these bare necessities of life, we try to maintain artificial get-up. Whether we can afford or not, we cannot relish our food without a proper well-furnished dining table and costly cutlery. Even a beggar in this mechanical age inwardly cherishes a desire to move in a motor car at present and in plane, if possible, after a decade or two. So the struggle to enjoy pleasures of life is traceable in all strata of society from Prince to Pauper. Viewed from a little higher plane, it seems but a delusion of insanity in which millions hurry to and fro, live in worry and anxiety, not knowing the meaning of their lives. *Sages and Saints,* deep thinkers, and noble livers in order to advance themselves in the world in the real sense *" have scorned delights and lived laborious days "; in order to accomplish greater things.* But for his self-denial, Mahatma Gandhi could have become either the Prime Minister or President of India. So also the example of Vinobaji. Are not these self-deniers held in higher esteem than self-seekers ? *We delude ourselves in thinking that by hoarding money, and thus leaving a rich inheritance, our* *children will be happy. As the English proverb goes " A great fortune in the hands of a fool is a great misfortune ".* Rich inheritance means easy money for our children, who will then have no real urge or impetus to work hard. Bacon rightly says " self-denial and self-reliance will teach a man to drink out of his own cistern and eat his own sweet bread and earn his living ". But the artificial life, which we have adopted in this material and mechanical age has rudely shaken our faith in next life and in the real value of our present life, technically called Samyagdarshan in Jain system. *Rewards of earth are prized more than rewards of heaven. We, modern materialists, think that one bird in hand is still worth more than all the birds that ever were in the heavenly bush.*

How excess money is likely to be misused :

Do we ever pause to consider how much money is abused on drinking, gambling, prostitution, smoking, hotel-going, cinema seeing ? I often tell some of my chain-smoker-friends, who have apparently no other vices, that *if they only restrain from smoking* they can easily hope to die under their own roofs instead of rented ones. Though I was myself a moderate smoker for number of years, I had to tell lies to my wife and children that I would resist the temptation of smoking but to no avail, till about twenty five years ago, I could finally comply with their demand. Then what of drinking, and gambling, which drain away all our resources ? We are freely told that by purchasing lottery tickets we are really helping our own Government for National welfare. This is nothing but legalised gambling, which spoils our mind in cherishing a desire to acquire easy money by legal gambling, as men are naturally prone to hanker after easy money like windfalls either in Black or White market or by blackmailing or brow-beating or in races or gambling.

How undue craving for Hoarding leads to Social and Economic Ills :

A Jain Saint Writer by name Amratchandra in his Sanskrit work on Householder's conduct points out that even if a naked ascetic, though outwardly disattached to worldly environment, cherishes inwardly a desire for worldly objects, he is no better than a householder. He observes that our Internal attachment mainly depends upon our selfish motive, giving rise to evil instincts such as Lust, Vanity, Anger and Illusion etc. In verse No. 128 the Saint writer exhorts a householder to limit his greed for amassing wealth as far as possible, because self-denial is a manly virtue and not a weakness; though we may forgo some animal sensual pleasures by self-denial, we reap immense inner happiness of which selfish persons cannot have an idea.

On close reflection, any sane person can see that it is the money misused or abused over unnecessary things by earning it unjustly and selfishly that has divided the modern world into two warring classes in society-the Rich and the Poor, Haves and Have-nots, Capitalist and Socialist or Communist. There is no bond of sympathy between the employer and employee. The Rich and the Poor stand at two extremes of social scale. *Accumulation of wealth has become the passion of the age. If we fail to read the coming events, which are casting their shadows before*, and fail to voluntarily curtail our selfish instinct for accumulation of vast wealth as enunciated by ancient Sages and Saints, the inevitable consequence will be the impending social and economic revolution even at the cost of blood-shed and violence. Either Law or Revolution will have to step in and bring about involuntary change in the social and economic set-up. Because mankind is becoming more and more selfish, Government is constrained to impose ceiling on our property. *What cannot be cured by our voluntary restraint and self-denial has to be endured by us through the intervention of law and force.*

How Jain View of Voluntary Restraint On Hoarding a panacea for present-day Conflicts :

Before parting with the subject in question, I think it is pertinent to point out why present-day socialism and communism are gaining ground in the world. According to Karl Marx, a German Socialist of the last century, who was called a Prophet and a Sage by the Proletariat (working class), in spite of the workman's right to the entire produce of his labour, the employer paid him a mere subsistence wage and retained the balance for himself known as *Surplus value of Labour of Marx Theory.*

Marx's main criticism appears that instead of retaining a reasonable return for his investment, a selfish capitalist-employer called by him, as " a money bag " unjustly grabs the real dues of a worker. *Marx thought that gradual social and economic reform is a slow road. So he insisted on revolution as the only adequate remedy and a short-cut.* In Communist society all wealth is the product of labour either physical or intellectual and is owned and enjoyed commonly by all the people. Marx's dream to unite all the working class in the world remained unfulfilled as Russia and China, both Communist Countries, cannot live peacefully, because of the selfish human instinct even prevailing amongst communists. Mao, the Chinese communist leader, realised that *selfishness is a destructive force in all men and not merely a characteristic of capitalists* and so he wanted to set in a *cultural Revolution* in order to overcome selfishness *and to create a society in which people are motivated by a pure love of the community* rather than the desire for personal gain. Therefore, Mao and his supporters considered violence as a progressive force for change as the only alternative. Mao-School does not take into account the other alternative or Spiritual power or Teaching for converting selfish human heart. But unfortunately spiritual power, a Divine Blessing, has no hold on the selfish mankind of the modern machine-made, pleasure-seeking age. *So the Jain School of Socialism offers a via-media between two extremes and aims at establishing social justice without resort to violence by advising every householder to voluntarily restrict his property only to the extent really needed by him.*

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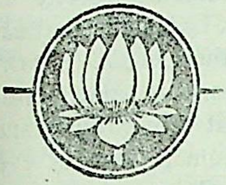
Why and which do you use - sight or Insight ?

Visible and Invisible Powers of Man :



Of our five organs, known as senses, through which our body functions, our physical eye undoubtedly occupies an important place in our day-to-day visual activities connected with our worldly life. Scientifically speaking, we are able to see an external object with our eyes on account of the rays or lines of light supposed to come to the lense in our eyes from the object viewed. Thus with our eye-sight we can visualize the form of an object within a particular range, as though our eye operates as Veritable mirror in which the particular object is reflected. But from a still higher plane of an occultist or a psycho-analyst, we see not the real object but only its reflection, though by reason of an illusion, we feel as if we see the actual object itself. We need not enter into any controversy over that aspect of the matter for our present discourse. No scientist need tell us as it is our common knowledge that besides our physical organs, we are gifted with some remarkable faculties, though outwardly invisible, such as Intuition, Conscience, Memory, Imagination, or Insight etc., although we may or may not often use or develop them properly. If our eye makes visible to us only the outward form of an object, our power of memory or Imagination, if properly developed, can hold up before our *Mind's Eye* the mental images and ideas and can call up distinct mental pictures of things imagined or formerly seen by us. This is why Milton, after becoming blind, but being gifted with a keen *Poetic Eye*, could make wonderful contributions to the immortal treasures of world's literary wealth.

Functions of the Physical Eye and the Inner or Spiritual Eye :

Do we ever care to know that we have a *third* or *Inner Eye*, which is not allowed to be opened at all except on extremely rare occasions ? It is by far the only reliable and helpful guide to us for all-round material, intellectual and spiritual development. But we, being normally more under material influence than the influence of our latent or hidden higher qualities, we are satisfied with the use of only our physical eye-sight for our immediate material comforts. What do I see with my physical or sensual eye ? Or what can you see with your eyes with or without spects ? I or you may see each other's colour, complexion, size, shape, height etc. and flatter ourselves on our comparative superiority. *I may see even a mote (i. e. a small particle of dust) in your eye but not a mountain in my own* to use the Biblical expression. So also there is no wonder, if you pay me back in my own coin with or without interest by holding me to ridicule for my short-comings, real or supposed. Is this not really a vicious circle followed by us being caught in a cob-web or net of worldly illusion or Egotism ? This is why Swami Vivekananda observed so significantly "*A Man has sight, while a sage has Insight*". *This means a saint in contemplation keeps his spiritual Eye ever open by closing his physical eye, so that with the aid of his spiritual eye or Real Insight he can penetrate into the so-called mysteries of life and death.* Having once for all got over a common man's ever troubling anxiety or fear for loss of our earthly requirements for material happiness, his Insight brings him perennial happiness, for neither death nor disease is a terror to him.

Illustrations Showing how our Inner Eye or Insight can be opened :

Our ancient Sages and Saints used to impart their wisdom to their disciples by means of fables or stories. I think it is worth while to illustrate how and when a man's Inner Eye or Insight can be opened by following this method. It is related that like Alexander the Great, King Pyrass, being swayed by an ambition to conquer country after country, happened to disclose to his friend, named Sines, his thirst for conquest of numerous countries even at the cost of so many lives and so much wealth. His friend Sines asked the King to explain the motive behind his ambition, to which the King replied that he wanted to make the people of conquered countries happier. But his friend Sines, being not only shrewd but wise, asked the King to point out how those innocent people of foreign countries, who are already happy in their own way could be made happier by killing many of them and wasting good money over a bad bargain. Then the King's Insight was opened and he admitted the futility of his ambition for conquest except for his self-aggrandisement. Similarly, it is narrated in a folk-lore that there lived in a village a wealthy but voluptuous man, who with a view to satisfy his sexual instinct with a poor man's beautiful but chaste wife started troubling that poor man, when that rich man's inducement by gold and jewellery had failed. The poor man disclosed his woes and worries in this respect to his wife, who though poor in worldly wealth was abundantly rich in feminine character, the real precious jewel of a woman. That village worldly-wise woman hit upon a simple but practical plan to teach a lesson to the passionate rich man. She sent a word with her husband to the lusty rich man expressing her consent for sexual enjoyment provided the rich man agreed to dine in her house that night. The rich passionate fool readily agreed, not knowing that usually a chaste woman is remarkably bold and as such is prepared to sacrifice her all, before she is robbed of her chastity. She prepared a sweet dish for the planned dinner and served the same sweet item (like our Indian Basundi) in half a dozen cups and saucers and asked the rich fool to taste each dish separately and see if there is any difference in taste between them. The pig-headed lusty fool admitted that there was absolutely no difference whatsoever in taste, while sipping the sweet dish from each of the cups or saucers; whereupon, the wise woman told him that similarly there could not be any difference in sexual enjoyment either with herself or with his own wife, for both of them had similar organs, capable of giving the same short-lived pleasure forthwith followed by loss of energy. So she stared at him and asked him to have a second thought before he could indulge in such dirty love affairs. Her bold look was enough to open his Insight and he admitted his folly due to sheer illusion like a butterfly sucking in honey from different flowers. This village woman's story is akin to a plot laid out by two married shrewd women of advanced age in response to love letters addressed to them by an old fool called Sir John Falstaff with an extremely fat body, his waist itself measuring three yards. The situation of a voluptuous rich old fellow being trapped by two worldly wise women is so humourously depicted by Shakespeare in his fine comedy called "*The Merry Wives of Windsor*". Falstaff's Insight was finally opened by the tricks practised upon him with their husband's Consent by two married women called Mrs. Ford and Mrs. Page and he is painted as a typical or proverbial passionate fool.

From a Common man's Sight to a Saint's Insight :

A noted Jain *Saint writer* by name *Poojyapāda* i. e. Holy-footed, in his work called Samādhi-tantra (Spiritual Discourse cum-Meditation) points out the difference between a sage with Insight and a common man ever busy with physical activities in verse No. 78, which may be rendered into English as under : *

" *Verily a real sage or a saint is ever awake in his Inner spiritual Realm with his Insight or Inner eye ever open,* though he may appear to be asleep (i. e. indifferent or disattached) over the worldly affairs, for, one who is active or awake to external worldly affairs, slumbers over the spiritual matters. This means a Sage is an Introvert, a person given to Inner sight, (अंतरात्मदृष्टि), as he constantly turns his mind and thoughts inwards. You and I are Extroverts i. e. Externalists (बहिरात्मदृष्टि) or (देहात्मदृष्टि), as we are not given to introspection or self-examination, because our senses indulge only in outside environment. An Introvert Sage develops a discriminatory knowledge (भेदविज्ञान) or Insight, whereby he knows that his Real self or Soul is his everlasting pure consciousness as a distinct entity from the physical form, which gives rise to more suffering and pain than pleasure as explained by this author in verse No. 100."

Lord Jesus Christ charges his ignorant disciples with having eyes that see not, ears that hear not i. e. these persons seeing they may see but not perceive, and hearing they may hear but they do not understand (Mark 4, 11).

In verse No. 41 of his another work called (इष्टोपदेश) Holy Precepts, aforesaid Jain Saint writer Pujyapada gives expression to similar sentiment but in a different context, which if* rendered into English, it means :

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* व्यवहारे सुषुप्तो यः सजागर्त्यात्मगोचरे ।
जागर्ति व्यवहारेऽस्मिन् सुषुप्तश्चात्मगोचरे ॥ 78 ॥

Verily when *a sage* with contemplative mind and Insight focusses his attention on his Inner self, his physical activities leave no effect on him. Though outwardly he may be moving, he does not move in higher or esoteric sense, he may be speaking with his tongue but in the real sense he is not speaking at all, he may be seeing with his physical eyes, but he is in reality not seeing, because he *sees everything with only his Insight as his sure guide for his moral and spiritual progress.*

Emphasis laid by Lord Christ and Lord Mahaveera on our Insight :

In the words of Jesus Christ, from Sight to Insight it is a far cry. Christ significantly distinguished Sight from Perception. A common man simply sees a thing with his eyes but he cannot Perceive i. e. comprehend its real nature or quality in the higher sense or the mystery underlying an object. So also merely hearing a thing will not amount to understanding its various implications. *Change from sight to Insight may mean change from sense to conscience,* from ignorance to Introspection, *from Darkness to Light; from Illusion to Reality;* Insight suggests a conception of a man going into himself and seeing the conflict between his higher and lower nature, the struggle between the flesh and the spirit and thus getting self-knowledge. Under the influence of Insight or conscience, a man knows and feels what is right and wrong. Our Insight or conscience, if properly developed, would serve as our moral governor, as a surer and safer guide than our senses or organs, which are swayed more or less by our selfish desires proceeding therefrom. All important virtues, indicative of a man's culture and progress, both material and spiritual, emanate from the dictates of one's Inner conscience. Our good behaviour itself can be reflected as " Righteousness " in the mirror of our life as explained by Lord Mahaveera to his ignorant, suffering followers. From this basic principle all rules of human conduct are drawn. This is the essence of ethics or philosophy and everything else would be only a commentary. Prophets and Philosophers, like Lord Mahaveer, Jesus Christ, and Socrates bade mankind to look inwards and be true to one's self. It was mainly on account of his introspective nature as an young prince that made him look inward with his insight to find the working of his mind leading to sheer illusion of earthly pain and pleasure, that paved way for Lord Mahaveera's complete Renunciation of his Royal life.

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* ब्रुवन्नपि न ब्रूते गच्छन्नपि न गच्छति ।
स्थिरीकृतात्मतत्वस्तु पश्यन्नपि न पश्यति ॥ 41. ॥

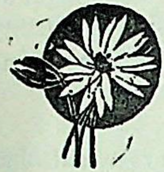
Call the Real Insight by any name you like, a rose will smell as sweet by any other name as Shakespeare puts it on the lips of Juliet, *but it must be the Rose of Real Insight,* and not a mere pretence. Knowledge that surpasses our desires is the real Light that shines as independent of our external organs. Lord Mahaveer tried to simplify the conception of sin by himself raising the question " What is sin ? " The Answer he said, is not far to seek; because sin is the unholy or impure condition of our soul or of life itself as a result of our selfish omissions and commissions opposed to good morals by ignoring the dictates of our Inner Conscience or Real Insight.

Our own Insight is our Hidden Divinity, abiding deep in the cave of our heart as the Light beyond Darkness, as our never-failing strength, if only summoned into action. But Alas ! we are by and large prisoners of our own egoism and slaves of our own senses including our eyes. But our Saints, with their awakened Insight, can turn the very ground they tread into a Holy place. *If with reference to Idlers and pleasure-seekers, Milton says " Scorn delights and live laborious days ", Jain Sages and Saints would say " Scorn delights and live holy days ".*

* * *

Which do you worship Pelf or Self ?

How and Why conflict exists between Pelf and Self :



The conflict between the Pelf and Self is not only age-long but practically deep-rooted in the very nature of human beings. It is hidden in the very mystery of life and death. It is only the human speculative or searching mind, that some times tries to probe into the mystery behind the life on earth and thus pierce into our Illusion surrounding our earthly environment and our undue attachment to the material aspect of our life by ignoring its spiritual side. The immediate concern of a common man or woman is to solve his or her problem of daily Bread, either with or without butter, though a philosopher may assert that a man does not live by bread alone, because he has a higher mission to fulfil. Though the need of Pelf, meaning Money, gold, or wealth, starts with bread, it is not literally a mere loaf of bread that will satisfy a man's hunger, because the initial desire for food multiplies itself. At the risk of repetition, I have to point out in the present context that Omar Khayyam, a famous Persian Mathematician Poet, puts the concept of Pelf meaning material enjoyment itself on par with the idea of Paradise on earth. Omar was a follower of the school of Hedonism, which preaches the Doctrine that pleasure is the chief good, a man's primary aim being to enjoy pleasures of life without too much reflection according to this cult. So Omar sings at the top of his voice :

" A Book of verse under a tree
A jug of wine, a loaf of bread and Thou
Beside me singing in the wilderness
Oh ! Wilderness were paradise ".

Teaching of Omar, like that of our Indian Charwāk, is to the effect that Glories of this world are better than Paradise to come, as they prefer a Bird in hand to a flock of Birds of passage flying in the sky, by singing :

" Unborn Tomorrow and Dead yesterday
Why fret about them, if Today be sweet ".

Omar's teaching reminds one of the legendary Roman prince Nero, who was playing on his fiddle, while Rome was actually burning. Materialistic school of Charwāk wants us to " Eat, Drink and be merry, for Tomorrow we may die ".

Philosophic View of Pelf :

In contrast to mere pleasure-seekers, Seers and Sages, Preachers and Philosophers, like Lord Mahaveer, Lord Buddha, Lord Jesus Christ, whose Inner self was awakened to its real nature; have condemned Pelf in unmistakable terms. With reference to Pelf, meaning money or wealth, as a means to material pleasures, an ancient *Jain Saint writer* named Poojyapāda i. e. Holy-footed observes in his work called " Beneficial Precepts " " *Verily in both the acquisition and preservation of wealth there is pain,* for, the methods of both earning and spending of money are invariably accompanied with lot of worry and anxiety. So Fie upon the enjoyment of such painful money ! " The author further explains that really speaking money by itself connot give any pain but our unlimited lust for wealth, which goes on increasing. In his very opening verse No. 1 of this work, he significantly points out, which rendered into English would mean * "By far, it is impossible to amass wealth by absolutely fair means. Just as the River cannot flow full to its brim only with pure water, unless dirty or muddy water also joins it; even virtuous man's wealth cannot go on increasing only with the money obtained by fair and pure means. It is, therefore, futile to argue that we can increase our Pelf i. e. wealth by following strictly fair and moral code, it is equally futile to argue that ill-got and sinful money, if spent over charitable objects, such as construction of shrines and temples, would clear away one's sins". In the course of his sermons, Lord Mahaveer used to point out to the ignorant masses that their fear of losing their pelf or wealth is their sheer illusion, as it cannot, in the real nature of things, serve as a source of their real happiness, which lies in contentment.

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* शुद्धैः धंनै विवर्धन्ते सतामपि न संपदः ।
नहि स्वच्छाम्बुभिः पूर्णाः कदाचिदपि सिंधवः ॥ 1 ॥

Importance of Contentment :

A Saint thinks, therefore, that if a wealthless man is sad over the lack of wealth, a wealthy man is doubly sad in spite of his Pelf due to lack of contentment and constant fear of losing it, so both the poor and rich are equally unhappy; only a contented Sage is supremely happy, because of his Discriminatory Insight(भेदविज्ञान). No really wise man can hanker after amassing wealth, as there is worry and anxiety at all stages i. e. it's acquisition, protection, and destruction. The aforesaid Jain Saint Writer, Pujyapāda, concludes his work by observing in verse No. 50 "Verily the Essence of Real knowledge is the ability to discriminate between one's Pelf and self i. e. between one's human personality connected with Pelf as distinct from one's soul or Real Inner self. All the rest is only commentary." On the essence of real knowledge, Shelley, an English mystic poet, observes :

> " *The contentment surpassing wealth*
> *The sage in meditation found*
> *And walked with inward glory crowned*",

O' Nell, an American poet, observes

> " We look before and after
> And pine for what is not,
> our sincerest laughter
> with some pain is fraught ".

This poet tries to show how there is lot of discontentment amongst human beings, as they have no value for what they have and so they desire always for what they have not.

How Pelf deludes us :

The aforesaid Jain Saint Writer, Pujyapāda, in his other work called "समाधितंत्र", " Science of Deep Reflection cum meditation, " observes in verse No. 5 that *owing to sheer Illusion our Intellect gets perverted*, because our Extrovert i. e. External self (बहिरात्मन्) meaning our Ego-cum-Human personality is invariably inclined to think and feel through the senses that external objects around him are his own. The External Self, being usually guided by senses, is averse to real self-knowledge and so in spite of our worldly wisdom, we are apt to identify our human personality (Ego) with our Real Inner self in the false belief that our self is born with the body and dies with it. In verse No. 8 the aforesaid Saint Writer observes " *Verily the form or figure (i. e. human personality), which I am able to visualize with the aid of my senses, is unable to cognise by itself, the real consciousness which can cognise and discriminate is not visible to my physical eyes.* That Real consciousness is the attribute of our Real Inner self (अंतरात्मन्=Introvert). Our own Introvert, the hidden Divine spark, when developed to perfection after it is awakened or illumined to its true nature is capable of attaining the final stage of supra-vert i. e. supreme perfect self ".

The terms अविद्या and अज्ञान i. e. Nescience and Ignorance are not really synonymous from the philosophic or Esoteric point of view. Ignorance is capable of being removed by acquisition of knowledge but अविद्या meaning Nescience is based upon Illusion or delusion which cannot be easily eliminated except by real and constant Introspection. Under the Jain school, the Illusion based upon our false belief in mere appearance of things without trying to probe into their real nature is technically known as मिथ्यात्व i. e. perverted Belief.

How Pelf tries to overshadow our Self :

Our External Ego or Human Personality, being a slave of senses, tries to experience pain and pleasure through senses. The Incarnate consciousness is engulfed in the sea of matter around it by its merger with outside forms and is thus shut off from the Divine self or soul. Thus begins the age-long tragedy of the soul in exile or imprisoned. It is not only surprising but humiliating that Omniscient or Divine soul should be thus enslaved by Matter and suffer degradation of the Immortal self within us. *The secret of perfection is to become what we really are. We must, therefore, realise that our self must be in the world but not of the world.* When the Incarnate Consciousness has become disentangled from its House of Flesh (i. e. human body), being illumined by virtue of its innate or original Divine knowledge, the self becomes supremely happy and not affected by the temporary glories of this world supposed to flow from possession of pelf or worldly wealth.

Seer poets and philosophers all over the world have been pointing out time and again how Pelf (money) is being worshipped falsely by giving undue importance to it. An ancient Sanskrit poet observes so finely but rather cynically :

> " Indeed to possessor of wealth
> are attributed nobility of birth,
> Oratory, Handsomeness,
> All virtues thus rally round the Pelf ".

How Pelf or Wealth is deified Wrongly :

If in India Pelf is being deified and worshipped since times immemorial in the form of Goddess of wealth (Laxmi), in western countries, Mammon, God of wealth, is worshipped as a male deity. In the Pantheon of Hindu deities, Laxmi – Goddess of wealth, ranks high, but strictly speaking Jain theology has not assigned any pride of place to her, though she is worshipped by good many Jains on festivals to invoke her blessings owing to their sheer Illusion or ignorance. Lord Mahaveera, twenty-fourth Jain Prophet, treated the Pelf in his Royal palace simply as worthless and the so-called Goddess of wealth as a mere obstacle in his path to Eternal happiness as revealed in his Introspection and Dialogue with his own mind before taking to asceticism. His contemporary, Lord Buddha, also extricated himself completely from the clutches of the Royal Pelf and the tempting goddess of Wealth. Five hundred years later, Lord Jusus Christ also laid down as a divine commandment that the Gates of Heaven are always closed to the worshippers and Possessors of Pelf, though his commandment is not strictly followed in the Christendom, human nature being what it is after all is said and done.

Pelf and power are two material intoxicants and usually go hand in hand. Worshippers of power like Ceasar, Napolean, Hitler and other militarists keep the Motto " Emperor or Nothing ". It is cynically said, Alexander the Great wept when he was told that the Universe consists of many worlds and he could not conquer even one. Even amongst western writers there are many, who have deprecated Pelf as worthless. *Oliver Goldsmith observes in his Deserted village " when wealth accumulates, man decays ".* Irving Washington describes pelf ironically

" The almighty Dollar, that great object of universal devotion throughout our land ". Herbert Lawrence observes in cynical terms " Money is our madness – our vast collective madness ". With reference to the mania for acquisition of money, houses, and fields, *Isaiah describes* in the Book of Prophets " *Woe unto them that join house to house, that lay field to field, till there be no place, that they my be placed alone in the midst of earth* ". Read Andrew Carnegie's view on Pelf " Surplus wealth is a sacred trust, which its possessor is bound to administer in his life time for the good of the community ". Shakespeare observes in his play called " Cymbeline " :

> " All gold and silver rather turn to dirt
> And it is no better reckoned but of those
> Who worship dirty gods ".

How Allurement of Pelf is degrading us in all walks of life :

Jain theology has introduced voluntary curtailment of pelf or Excess wealth as a cardinal principle to be observed as a religious duty by every house-holder in his daily life, though in actual practice it is observed more in breach both by Jains and Non–jains alike. It is notorious that the concepts, which we now like to apply to our daily living, are diametrically opposites of the principles of human conduct dictated by wisdom and rational thoughtfulness. *The Ideal of Plain Living and High Thinking, preached by saints and sages, is being reversed rapidly by the anarchy of High Living and No Thinking in our present day society.* Though in India we achieved political freedom, we have to admit in fairness, if not in frankness, that we have failed and failed miserably to develop and strengthen human character. In every walk of life, we are adopting short–cuts to earn money (Pelf) and get rich quickly, to pass examinations without study, to attain social distinction or positions of power and influence by back–door methods, to secure appointments and promotions, which are not deserved on merits but sought after by shady means. No man-made law can easily mend these social, moral, and spiritual ills, unless each one of us, rich or poor, in power or out of it, follows the method of self–scrutiny, self–vigilence, and self – thinking as the only and sure means to self-improvement.

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Human Justice Vs. Divine Justice

Basic Difference between Divine and Human Justice :

I intend to discuss broadly in this Essay the basic difference between Human justice and Divine justice. *By human justice I mean justice administered by Courts of law according to legal or equitable principles, while Divine Justice would mean an ideal or Universal conception of Eternal Truth and Justice based more or less on moral and philosophical grounds.* Administration of justice no doubt aims at establishing truth in theory but it will have to be frankly admitted that in practice many a time the mark is missed, whatever the cause may be. Court of law, being the only organ through which a modern progressive State tries to mete out justice between man and man, is required to function within certain well-defined limits prescribed by rigid rules of man-made law relating to procedure, evidence, fictions and presumptions. This system being too cumbrous may not necessarily yield very happy and satisfactory results, nay, it may often lead to failure of justice in the true sense. *Truth seen through the judge's eyes may not necessarily coincide with the actual truth of things as seen from outside the court house.* Fraud in law is not the same as fraud in fact and vice-versa. A conclusive presumption compels the court to infer the existence of one fact from the existence of another fact, even though this inference could be proved to be wrong. *Legal fiction is another method by which the law departs some times from truth of things. Adopted son is by legal fiction supposed to be the son born of the adopter in the eye of law* as if his fictitious parentage is real for all legal consequences. Bentham, therefore, condemns legal fictions and observes " *Fiction is no more necessary to Justice than poison to sustenance* ". This is why an eminent Jurist, Sir John Salmond, has observed that " *the eye of law does not infallibly see things as they are* ".

Nature of Justice administered in Courts of Law :

No Judge is allowed to base his decision on his personal knowledge about the things in controversy. Two rival contestants backed up by their equally able legal advisors, try to assert their respective view points of truth about the subject matter of dispute in a court of law and support the same by equally conflicting evidence and rulings too. The poor unfortunate judge, who is expected to hold a balance between the two litigants, who is further expected to keep always an open mind till the end, is willy-nilly required to close his eyes in the middle owing to the mass and medley of legal confusion created by the parties or their lawyers intentionally or otherwise. The plight of the deciding judge, therefore, can be better imagined than expressed under such curcumstances. Daily fifty per cent of the litigants bless him and the remaining fifty per cent may curse him for one reason or other, even if his judgment is honest.

However ably a case may be conducted by an efficient and careful lawyer, many a time he would be surprised by the unexpected result. Factor of uncertainty and an element of legalised gambling in court cases cannot be eliminated. *So in actual experience ascertainment of truth by a judge baffles equally both the litigant and the lawyer*. The disappointed litigant is inevitably left to draw freely on his own imagination and work on his own conjectures regarding the honesty of the judge, as he is after all a layman ignorant of the legal pit-falls created by legal fictions, presumptions, rules of procedure and evidence.

Anomalies in man-made Laws :

Human justice starts with the well-known legal maxim that *everyone is expected to know the law i. e. Ignorance of law is no excuse*. This high sounding legal maxim is likely to work great hardship in actual life on many innocent, illiterate persons, because even the lawyers and Judges find it difficult to know the intricacies of innumerable laws. At least in India, in the trial of criminal cases, the foremost legal slogan is that *an Accused person is presumed to be innocent till proved otherwise* and that benefit of doubt, if any, in the case must be necessarily given to the Accused, that it is better that ninetynine out of hundred guilty persons may be allowed to escape owing to want of evidence or legal loopholes than one innocent person be unjustly hanged or punished. *So the moral conviction of a judge in criminal cases is subordinated to his legal or fictional conviction based upon evidence adduced before him.* Thus many a cold-blooded murderer can escape punishment to the utter surprise of lay public in the locality, where the murder as a fact was committed in broad day-light. In spite of so many defects in man-made law, it is said by Jurists that law may not be always wise but on the whole and in the long run it is wiser than those, who administer it, i. e., the Judges, Aristotle says " To seek to be wiser than the laws is the very thing, which is by good law forbidden". *Cicero says " We are the slaves of the law that we may be free ".*

Superiority of Divine Justice over Human Justice :

Shakespeare points out the superiority of Divine Justice over Human Justice, when Hamlet's uncle reveals his guilty conscience in a soliloquy as under :

" My offence smells to heaven,
In the corrupted currents of this world,
Offender's gilded hand may shove by justice,
And oft it is seen the wicked prize itself,
Buys out the law but it is not so above,
There is no shuffling, there the action lies,
In his true nature and we are ourselves,
compelled to give evidence of our faults. "

In his Historical play called " King John ", Shakespeare shows how law is flouted in actual practice even by selfish and treacherous kings. In " Merchant of Venice ", in the court scene, where Portia, in male lawyer's dress, appears in court to defend her lover Bassanio's friend Antonio, a debtor of Shylock, who was demanding nothing short of a pound of flesh for breach of agreement to repay the loan within stipulated time and says to Shylock about Court justice :

" Though Justice be thy plea, consider this
that in the course of justice, none of us,
shall see salvation ".

King Lear, after having transferred his royal power to his ungrateful daughters, repents and observes :

> " *Through tattered clothes, small vices do appear,*
> *Robes and furred gowns hide all, Plate Sin,*
> *And the strong lance of Justice hurtless breaks,*
> Arm it in rags, a pigmy's straw does pierce it. "

Bhartrahari, a famous Indian Sanskrit poet of the 7th century, refers to bribery and corruption prevalent in his days by throwing an open challenge to point out, if there be a person, who will not yield, if sufficient inducement is offered (Vide Verse No. 81 of Nitishatak). England's Prime Minister Walpole used to remark " Every one has his own value ". Jain Prophet Mahaveera emphasised the Concept of Divine Justice as being the result of our pure and unselfish heart giving rise to one's firm faith in truths, love, Compassion, self-denial and other Virtues of high eternal moral value, from which directly stems the Jain Doctrine of Karma, which lays down primarily that doer of every deed good or bad has himself to suffer the consequences thereof sooner or later as per this Natural Law of Righteousness.

How in ancient days Law and Religion were administered together in Courts :

In ancient days laws administered by courts formed part of religious and moral principles. *Kings or Emperors in early days were usually guided by sages and saints.* Kings were supposed to be Divine Agents or source and fountain of justice. Law-givers in those days being divinely inspired persons were supposed to reveal divine laws as God's commandments by virtue of their higher knowledge. Administration of Justice was part of the Royal Prerogative. *The English constitutional maxim " that king does no wrong " appears to have been based upon the early virtuous kings.* In course of time religion and law came to be dissociated from each other with the result that physical force became the sanction of the State for enforcement of its laws. *Some jurists bluntly observe that it is no use searching God in Human justice.*

So justice came to be viewed in its two aspects i. e. Positive or Human justice and Moral-cum-Natural justice. The former aims at enforcement of man-made laws, while the latter aims at establishment of ideal or perfect justice in the form of Eternal Truths. Plato, the greatest of ancient Greek sages, has put forth a concept of justice corresponding to what we call in India Dharma or Religion. *Plato's Republic envisages a government by philosophers, sages and saints. In his view, the will of the philosophically untrained vulgar majority prevailing in democratic system is likely to lead to injustice.* History of Jain Religion and Philosophy shows that its Preachers and Prophets happened to be members of Royal Family but wedded to principles of Divine Justice in the form of eternal truth and peace between man and man.

Distinction between Moral law and State law :

From a higher plane or philosopher's point of view, Natural or Moral law would mean the law of our pure reason or conscience and holy instincts by which human beings, gifted with intellect and reason, can be governed. According to some jurists Moral or Divine Law is known as "Unwritten Law", as being written not on pillars of stone or marbles but on the hearts of men by fingers of Nature. *Divine law is also called Universal or eternal law being common to all people and existing from the beginning of the world and unchanging.* Justinian, father of Roman Jurists, observes that Natural Laws are Divine Laws and remain unchanged, while state-made laws are ever changing. *Hardly is the ink dry upon the laws formulated by our blessed legislators, before the call of an urgent change bids them blot or even erase any law including the solemn constitution.*

It is observed and observed correctly by some eminent Jurists that "*if the benefits of law are great, the evils of too many laws are not few indeed*". The unholy haste with which laws are being passed by our present-day legislators and all the more unholy haste with which they are altered, modified, or repealed, may rudely shake the real respect and admiration for the law of the land in the mind of the public at large apart from judges and lawyers. The net result of all these things in the long run will be the uncertain position of man-made law and the creation of unhealthy and artificial litigation instead of honest fight for justice. It is reported with a mixed air of humour and truth that a certain poor American litigant was held to be impotent in a divorce suit filed by his wife, who secured divorce on that ground in spite of his strong opposition. Strangely enough the same litigant was soon, thereafter, sued by his so-called mistress for the maintenance of three illegitimate children supposedly born to him from that lady. The same judge tried both these cases and the litigant pleaded that he could not be the father of his alleged children in view of the prior judgment in his wife's suit declaring him to be impotent, but the learned judge over-ruled his contention on the ground that the prior judgment was not inter partes i. e. between the same parties and, therefore, awarded maintenance to his supposed children. The poor illiterate litigant was thus left to blame his ill-luck for the two variant decisions on a vital question of his very manhood. *Thus truth in actuality and truth in legality cannot be harnessed together, nay, they are many a time diametrically opposite.*

Why man-made laws are required to be administered :

An eminent Jurist, Jeremy Taylor, has explained as to why man-made laws, though defective, are required to be enforced by observing, " A herd of wolves is quieter and more at one than so many men, unless they all had one reason in them or have one power over them ". It can be seen that they have not one reason in them, as each man is actuated with his own selfish interest and passions. So the other alternative is found to be the sole remedy, because though he is rational and social, man is by nature a fighting animal according to our modern law-givers. They, however, forget that there is greater power in moral force and holy influence of the sages and saints, who can convert the selfish nature of man more easily by appealing to his heart than by using force as is done under Human justice. Old Religious-minded kings, who used to administer laws according to Divine Justice based on purely moral foundation, have been replaced by modern new law-givers, who have neither saints nor sages for consultation, except their own self-serving policy of their own respective political parties. So the real remedy for the ills flowing from present-day human justice, lies more in transferring emphasis from purely material to the moral concept of laws; and *our rulers, whether legislators or judges or administrators, must show by their own examples that they first apply law unto themselves in the real sense.*

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Voice of Silence and its Significance.

Significance of External and Internal Silence :

To all outward appearance, it seems to be paradoxical, if not contradictory, that Silence has a voice. Voice in its ordinary parlance denotes a kind of sound, uttered by the mouth especially human utterance in speaking; though the term may include shouting, singing, chirping of a bird, barking of a dog, or even braying of an ass. So naturally a common man or woman is surprised, if not puzzled, to be told that silence itself has a Sound or Voice, though inaudible to his or her ears. Strange but true that our apparent silence does not necessarily mean dead silence, both external and internal, because its Voice or sound is operating inside and as such cannot be heard by others or even by our own hearing organ. We all know that our mind and brain are never found vacant. Even during our sleep, they are carrying on their functions, though in a manner different from that of the waking State. Mind and brain, human or animal, would stop feeling and thinking only when consciousness is completely withdrawn from the body, by which we mean death of a living being.

Voice External and Internal :

Even when a man is not giving vent to his thoughts vocally through his tongue, his mind and brain are inwardly working, giving rise to ideas, feelings and thoughts, silently speaking, though inaudibly to his ears but audibly to his Inner self or conscience. This kind of experience demonstrates that there is a silent Voice addressing itself to our mind and brain. Our speculative mind can easily catch such inner Voice and transmit this inner Voice of silence to our alert brain, which can grasp and feel its effect. Just as our outer body is fitted with organs for seeing, hearing or speaking etc. our invisible, inner self or internal world is fitted with what we call higher mind and senses, through which it functions independently of external organs. This is now almost scientifically established.

It is a tragedy at least in a higher sense that most of us, for most of the time, are busy only with external activities. Therefore, ·by and large, we are accustomed only to physical phenomena including our external, Vocal or audible voice. We rarely pause to hear the Internal Voice of Silence, though it may by muttering inwardly. But sages and saints, Prophets and Philosophers develop this inner faculty of attending to silent voice and turning it to their advantage both for material and spiritual progress.

Importance of self-introspection or self-scrutiny :

Jain Prophet Mahaveera's famous Doctrine of self-introspection is based upon silent meditation, focussing the mind and brain on the Voice of Silence speaking out inwardly the working of inner mind and thought, and then subjecting them to self-examination, self-analysis thus leading to self-knowledge. Is it not really a Blessing in Disguise, if we can develop and utilise this Inner Silent Voice even by devoting at least a short time daily ? A noted Jain Saint writer, by name Poojyapāda i. e. Holy-footed, in his work called " Samadhi tantra " in Sanskrit i. e. *Science of Meditation,* consisting of 105 Verses, explains the *Law of Silence Via Meditation* in verse Nos. 8 and 48 rendered into English as follows : " Verily the form or figure, which I am able to visualize with my eyes is unable to cognize fully, left to itself; the real consciousness, which can cognize and discriminate is not visible to my eyes. Hence, with whom am I to speak ? With whom should I get angry or enraged ? With whom should I feel pleased by talk ? And *what useful purpose can be served by simply wasting my breath ? So it is better by far to keep mum and observe silence, just as sages and saints have to observe this law of silence* ".

Real Secret of Silence :

Mahatma Gandhi observes in one of his writings that a seeker after truth has to be silent. He has cited the example of a Trappist Monastery in South Africa, where the Father i. e. the Christian Monk used to observe the Vow of Silence. When asked by Mahatma Gandhi, the Monk observed " If we want to listen to the still small Voice that is always speaking within us, it will not be heard, if we continuously speak". Mahatma Gandhi, therefore, concluded his observation by remarking that "*it is the secret of silence, because silence is a part of spiritual discipline*". So far as I know Jain Sages and Saints retire into a room of silence for observing this Rule of complete silence for meditation at least for an hour or so both in the morning and evening.

How Self-purification by Introspection is necessary ?

Self-purification is also a duty, which we owe to ourselves as human beings. This is as important as one's duty to work for earning one's bread or butter. *Self-purification is a duty done usually in secret and in silence by dressing and undressing our soul to mark its growth or decay.* It does not advertise itself, as it adopts a higher creed and a loftier code than the one adopted for our worldly affluence. Even a Sinner knows that his act, may be of theft, violence, falsehood, treachery, is fully wrong, his conscience condemns him outright in the inner struggle between the good and evil. The very Law of Nature cries shame upon him but the fellow is too feeble to resist the evil tendency, and so the voice of silence proceeding from his conscience is ignored by him, being actuated more with animal instincts.

It is common experience that many of us indulge in over-talking, rather raving always uttering something or other, wanted or unwanted like a chatter-box. A man of few words will rarely be thoughtless in his speech, he will measure every word before he utters. It is remarked rather a bit cynically that the difference between a fool and a wise man is that the fool speaks first and then reflects, while a wise man reflects first and then speaks.

Significance of Voice of Conscience :

To think aloud is to speak with our mouth, to think low is to think inwardly in silence. Our brain in company with our mind is the seat of consciousness, though our mind is the store-house of our desires, feelings and thoughts to which our brain supplies intellectual power. There is no vacuum in our brain or mind, whether we are in waking or sleeping state. Even in our dreams, mind and brain are working in a realm of their own. All this process is going on in our inner world of silence but of mental alertness. This is why it is metaphorically said that our mind has an eye and with our " Mind's Eye " we can inwardly visualize even an invisible object. *A Prophet's vision or a Poet's Inspiration, a Philosopher's Insight, a saint's Intuitional wisdom are more or less the results of their Voice of Silence via their reflective mental power.* From a higher or spiritual sense, our soul or Inner self, apart from our Human Personality or Ego, represents our very consciousness or living energy functioning inwardly through invisible organs or higher senses. Thus our Inner self has the power to cognize things, and to think and speak its own thoughts to our conscience. What is the *Voice of our conscience ?* Is it not the Voice of Silence, though hidden far deep within us, *inwardly muttering to our mind and brain,* though we may call it conscience or Higher sense ?

Results of deep reflection-cum-meditation :

What may outwardly appear to be a wonder is really the result of Silent but deep thinking by bringing to bear upon it all the hidden intellectual, intuitional, and mental powers; you call it discovery, re-discovery, research or Invention or by any other term. This is how great master-minds, Prophets and Philosophers, Sages and Saints, by Introspection, self-analysis, reflection and meditation, awaken wonderful hidden powers of the Inner self and from Such precious treasures of the Inner world within us, they are able to draw freely untold power-cum-energy and Bliss. Thus do the mysteries, both in material and spiritual realms, unfold themselves to their all comprehensive vision by virtue of their Inner Voice of Silence. *What is ordinarily invisible to our physical eye becomes visible to a real saint or sage. So also what is inaudible to our physical ears is perfectly audible to their developed inner sense of hearing. This is the hidden secret of the Real Voice of Silence of a Saint or a Sage.* The real happiness or Bliss derived by him from such invisible power cannot be measured in terms of our temporary worldly happiness with which alone my or your slumbering mind is concerned.

Opinions of Some deep thinkers on Voice of silence :

Now listen to what Aldous Huxley says " Silence is as full of potential wisdom and wit as the unhewn marble of great sculpture ". This does not mean a fool's or drunkard's silence but a *wise man's thoughtful silence, purposeful silence or a thinking mind's silence.* As Shelley puts it a Saint–in–silent–meditation is crowned with Inward Glory. Sydney Smith observes " Macaulay had *occasional flashes of silence* that made even his conversation perfectly delightful ". If only flashes of occasional silence could prove a source of happiness to Macaulay's friends, how much more would be the value and happiness to be derived from the continued Voice of Silence of a real Saint with an open reflective mind ?

Voice of meditative silence is a perennial source of inspiration to saints and seers. It serves as a source of Poetic Vision and Inspiration giving rise to great works of Art in the literary and cultural fields. Rosetti Christina Georgina in connection with " Rest " observes " Silence is more musical than any song ". *By mere idle, rabid talk, we simply waste our energy.* There are people with whom continued gossip is their main object in life, not knowing that Life is short, time is fleeting like a bird ever on wings. It is a pity that even so many and so–called educated people also waste their precious time and breath over sheer idle talk as their pastime or recreation.

Now hark to what Abraham Lincoln, a renowned American President, said more than hundred years ago " Better to remain silent and be thought a fool than to speak out and remove all doubt ". Shakespeare in his play called Winter's Tale observes :

" The Silence often of pure innocence
Persuades when speaking fails ".

There is a Chinese Proverb, which says " *One, who knows, does not talk; one who talks does not know* ". This appears to be rather a paradoxical statement but on close scrutiny you will find that it is meaningful, for when we talk and talk about the high principles like Charity and kindness, we do not either understand their real meaning or do not translate into action even if we understand the real meaning of these terms. *So there is a wide gap in our talk and action between precept and practice.*

How Mahaveera on attaining Perfect knowledge by Meditation explained what to speak in a practical and simple manner :

Prophet Mahaveer, who was gifted not only with Prophetic vision but Practical Wisdom, chose to speak to the ignorant suffering folk in their own folk–language, by telling them that kind and harmless speech does not cost anything and, therefore, in order to practise the Rule of Non-violence, they should avoid harsh or Injurious words likely to hurt other's feelings. We, pleasure–seekers, have to bear in mind what price Lord Mahaveer had to pay for acquiring perfect knowledge and clear vision, not merely abandonment of his Royal Palace but twelve years continued meditation, hearing to his own Inner voice of Silence, till the Light of Real knowledge and Divine Inspiration flashed across his prophetic brain. Instead of stuffing the minds of ignorant masses with a load of traditions and superstitions prevailing in the name of false religion, he advised them to lead a simple, pure, honest life. He thought, in his practical wisdom, to follow the dictum " *Better untaught than ill–taught* " in the case of ignorant masses of his period.

Hither and Thither :

1) Self–Conquest is the greatest of Victories.

–Plato.

2) " Nor ear can hear, nor tongue can tell
The Tortures of that inward hell ! "

–Byron.

3) Conscience is the only incorruptible thing about us.

–Fielding.

Mahaveer in History, Mythology, & Philosophy.

History Versus Legend :

An ignorant person is usually unbale to discriminate the scope of Pure History from the scope of Legend, Philosophy and mythology or religion and his mind is apt to identify History with Legend or mythology. But an educated person is expected to mark the dividing lines between these various fields of human knowledge, though they may overlap each other to some extent and in some respects. Therefore, a student of History will naturally sift the facts relating purely to Historical Mahaveer from the mass or body of stories and legends incorporated in later Jain scriptures and mythologies. Whether one likes or not, we find Legends of different kinds have grown around the lives of great religious teachers, Prophets and Philosophers like Jesus Christ, Buddha, or Mahaveer.

It is, however, open to every intelligent reader to get behind such legends by sifting the facts from the embellishment or decoration sought to be mixed with the life of any world-teacher in order to get to the essence of his fundamental teaching. History only narrates bald, simple, proved facts, supported by evidence, while legends are likely to arise out of either blind admiration or faith of the followers of every great teacher. In course of time, these legends have come to be formulated mainly to stress the uniqueness of a Divine or world-teacher. You may believe or not, but it is erroneous to consider these legends as lies, for, they may be rather viewed as pious fancies to illustrate the supra-human powers or Divine Wisdom exhibited by world-teachers and Saviours like Lord Mahaveer or Lord Jesus Christ.

Historical Christ and Scriptural Christ :

A brief sketch of Historical Christ detached from the legends and miracles associated with scriptural or Gospel Christ will be that he was born in Galilee in a neglected village of Nazareth in a poor Jewish family. His parents were Joseph and Mary and his brothers were James, Joses, Judas and Simon. His father was a village carpenter. So probably may be Jesus himself in early days. Being gifted with a prophetic vision, he revolted against the then existing Jewish religion and its traditions and for preaching His Gospel of Universal love, sympathy and kindness, he was crucified by the then fanatic rulers. He declared in simple plain language that signs of God's Kingdom on earth consisted in higher human qualities like humanity, compassion, forgiveness, peacefulness or faith in God.

Legendary or Scriptural Christ is described as the son of God, being born to Virgin Mary and that the three wise Men from the East trekked their way in search of child-Christ, being led by a Star, accompanied by the chorus of celebrating Angels, pious shepherds witnessed this holy event and later miracles that he could walk even on water, that he could convert water into wine. These legends, which grew around him, need not be taken at their face value but may be rather viewed as pious sentiments of his followers to testify to the heavenly and earthly importance of Christ as either Logos of God or Messiah-just to emphasise spiritual importance of a Saintly Teacher.

Historical Mahaveer :

Purely from a historical point of view, Lord Mahaveer may be described as a Prince born in the year 599 B. C. to his royal parents. His father King Siddharth was the ruler of Kundagram, near present Patna in Bihar State. His mother, Queen Trishaladevi, was the daughter of King Chetaka of Videha. His birth was celebrated with royal pomp and glory. He soon grew up into a strong, sturdy young Prince but having aversion for material pleasures, he renounced the worldly life and took to penance and meditation in a forest at the age of thirty. On attaining pure and perfect knowledge, he played the role of an Universal Teacher for a period of thirty years, till he attained final spiritual liberation by laying down his mortal coil at Pawāpuri, a holy place, This would be a brief, bald, prosaic narrative of his life in pure history detached from the scriptural or mythological account.

Mythological Mahaveer :

After so many previous lives in different physical forms, Mahaveera's pure life-monad descended to the royal womb of its last earthly mother Trishaladevi. As per the Jain scriptural accounts, this being his last earthly journey, he was destined to play the part of the 24th Jain Prophet, called Tirthankar, as a world-teacher, as a saviour of suffering humanity bv delivering his Universal Message of Non-violence and Truth, love and compassion for all beings. As he was to be the last Prophet or Tirthankar in the Legendary series of 24 Jain Prophets as per popular tradition, special significance could be naturally attached to the birth of a Prospective Prophet in a royal family. His mother Queen Trishaladevi, had dreamt sixteen auspicious dreams, which were interpreted by his father King Siddharth as portending to the birth of a prosperous son. As coming events cast their shadows before, Gods and Angels in Heaven, with their celestial or supra-human knowledge, could foresee that a saviour of both men and gods was taking birth in a royal womb and so queen Trishaladevi's conception itself was celebrated by celestial beings with heavenly pomp and glory as the first of the Five salutory Events, technically known in Jain mythology as Panch Kalyanic Holy occasions in every Jain Prophet's life on earth; the remaining four salutory Events being Prospective Prophets's birth, His coronation or crowning, His Rununciation of worldly life and His Attainment of perfect knowledge (omniscience) by long meditation and austerity thereby attaining spiritual Liberation finally.

So in conformity with the time-honoured tradition, Mahaveera's birth was celebrated not only by human beings, but also by gods and deities, who came down to earth in aerial cars headed by King of Gods known as Indra and his queen Indrāni. As the popularly accepted legend goes, Indrāni, celestial Queen, skilfully took out the child-Mahaveer from his mother Trishaladevi's bed during her sleep by substituting another child. Indra and other gods and Angels took the child-Mahaveer to Sumeru Mountain on a white celestial elephant and bathed the child Prophet-cum-Tirthankar with holy sainted water and after due worship brought back the child to Trishaladevi's royal maternity hall and took back the substituted child. The English maxim "The hand that rocks the cradle rules the world", probably refers to a mother, who gives birth to a prospective ruler in the material Sense but Queen Trishaladevi's hand that rocked the royal cradle of Child Mahaveera was destined to produce a Future Prophet and not merely a Ruler of material world, but a Ruler of the Hearts of Human race itself.

As the popular legend would have it, on the occasion of Mahaveer's Renouncement of the worldly life, Gods and Angels carried Prince Mahaveer in a heavenly palanquin to a forest with great reverence to the future Tirthankar-cum-Prophet. Mahaveer then devoted next twelve years to hard life of deep meditation, penance and austerity in order to gain perfect knowledge of the Universe. Even during this period, celestial beings used to keep watch in order to ward off any possible harm to Mahaveer from any evil forces. As a result of deep concentration of his mind in meditation for a long time, Mahaveer gained respectively extra-sensory knowledge technically called Avadhi-jnāna i. e. clair-voyance a faculty of seeing mentally what is happening out of human physical sight, a kind of exceptional insight, Manaparyāya i. e. telepathy, knowledge of transmitting and reading thoughts in other's minds, and finally Mahaveer attained perfect knowledge known as Omniscience (i. e. Kevali jnāna)– All-knowing and All-seeing. By cutting off all kinds of Karmic fetters i. e. consequences of human commissions and omissions, leaving no traces of human desires by reason of his penance, austerity and meditation, Mahaveer attained thirteenth stage of psychical development and became "*completely emancipated*", though still embodied. From that moment onwards, every particle of the Universe was within the purview of his mind and vision. According to Jain school of Philosophy, this is the highest possible spiritual evolution, much higher than that reached by gods and Angels in Heaven, who are not free from their rebirth to take place at a later stage, the place of Tirthankar i. e. Jain prophet being at the zenith of the Universe technically called Siddha-sila-Region of fully Liberated souls, place of Eternal Bliss. So the gods themselves requested Mahaveera, who had attained the status of a Prophet-cum world-teacher, to undertake preaching his Universal Message of Peace and Non-violence to the suffering man-kind as a saviour of humanity. This is rather mythological or legendary aspect of Lord Mahaveer. As the legend goes, even gods used to attend his preaching on earth.

Philosophic Mahaveera :

On attaining perfect knowledge (Omniscience), Lord Mahaveera played the role of a world-teacher-cum-Prophet, as a Living Saviour by moving about from place to place and delivering his universal Message of Truth, Love, Compassion for all that lives, peace, equanimity well nigh for a period of thirty years to redeem the suffering humanity from their ignorance and illusion due to false religious notions and traditions then prevailing.

Significance of Prophet Mahaveer's Preaching Hall :

Wherever Mahaveera went to deliver his sermons, a vast Assembly Hall of twelve parts technically known as " Samawasharan " in Jain system i. e. " *Flocking together* " *or* " *place of Equanimity* ", in which there was an allotted place for every kind of being including birds and beasts without distinction of caste, creed, religion, sex, status etc. in contra-distinction to Brahmanical system under which admission to such holy assemblies was restricted to only higher castes. So being open to every one, all kinds of creatures used to flock together to hark to the Universal Doctrines and Principles explained in a simple, logical, and intelligible way in clear plain language, which could be understood even by ignorant beings. As the legend would have it, even gods and angels used to participate in preparing such Holy Assembly Halls with a view to feel spiritually elevated by hearing Divine Message directly from Prophetic lips as a result of Mahaveera's Divine Wisdom.

Mahaveera in World-thought :

Even if a student of comparative religion and philosophy were to eschew the legendary or mythological aspect of Mahaveer's life, he can easily get to the essence of his teaching and thus give Him prominent place in the history of the world-thought for His Universally acceptable principles preached six hundred years before Christ. The themes of his teaching of peace, equanimity, love and compassion have an universal application, as these principles have no limit either of time or place. Even a student of History can easily see that Mahaveer must have been a superb Teacher from the plain and simple method and manner of elucidating his incontrovertible principles of compassion, kindness and love for every kind of life in their practical application to a common man's worldly life. The clarity of His thought, the ease with which he could drive home the subject of his teaching even to ignorant folk with simple illustrations drawn from common man's life and experience would undoubtedly give him a pride of place in the roll of world teachers. *As His sayings and doings fully coincided; he was the supreme example of His own Teaching*. History has recorded in unmistakable terms that He transformed himself from a Prince of palace into a Prince of world Peace and equanimity, nay, as a conqueror of Death and Desires.

His philosophy of life was simplified by pointing out to the miserable suffering ignorant masses that Human selfishness is the mother of all evil instincts and desires and so he exhorted his followers to develop clear Insight and discriminatory knowledge to understand the real meaning of life instead of merely being under an illusion, if not delusion and that the Real " I " or "You" does not mean my or your Human personality. Once this discriminatory faculty is developed, then a man is put on the sure path to Real Happiness, Eternal Bliss, even while moving on earth in flesh and blood.

Mahaveera's Glorious Legacy to Posterity :

Lord Mahaveer lived and breathed the Universal principle of compassion in the form of non-violence in mind, word, thought or action. To put his teaching a bit picturesquely, Prophet Mahaveer's Message of World-peace and Universal compassion is like a melodious sound that moves from person to person, a kind of whistled tune, that can find its way unobstructed from vale to vale, over hills and dales and far away; His Message having an universal appeal is the lengthened shadow of His Teaching, which is not merely a Principle but operates as an Universal Institution. He has left this precious legacy to posterity, to the whole human race itself, and so he is living with us all in the form of his eternal, Precious Teaching, though not in flesh and blood.

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Practical significance of Lord Mahaveera's Philosophy in Modern Scientific Age.

How Lord Mahaveera's Advent was the need of His period :

If we track back the past history with a searching mind to find out the social condition prevailing in India twenty five hundred years ago, it unmistakably points out that the then Society had sunk to the lowest possible depths of ignorance, illusion, superstition, and violence leading to social, economic, moral, cultural degeneration, not to speak of abominable spiritual decline. Society was divided into numerous castes and creeds, one warring against the other, in the name of false religion. Animal and even human sacrifice were carried on strangely enough to please gods fashioned by superstitious people after their own images. Lord Mahaveer, though not actually born with a silver or golden spoon in his mouth but definitely with a real royal heroic heart, knew no fear from childhood, as his very name itself suggests, and soon grew up into an youthful prince with a Prophetic Visions and an Universal message to fulfil. He looked around and found that Social unity and its reconstruction was his immediate mission for the fulfilment of which no price would be too dear, nor any sacrifice too great. So he decided to renounce his royal life with all its earthly pomp and glory, lest it might turn out to be an obstacle in realization of his Universal mission for establishing peace and harmony in the society of his time.

After twelve year's life of asceticism and meditation by abandoning not only worldly happiness but even clothes to protect the body, he attained Real or transcendental knowledge. *Dr. Zimmer, a German intellect and a western scholar, so significantly observes in this context " The task of the Jain naked sage is to plunge even below the below, beyond the beyond, to break the mask even of the highest god. This is the work of Release (Moksa), the task of the naked sage (Jeewan–mukta) " one* *released in life* ". With his perfect knowledge, Lord Mahaveera then spoke to the ignorant, suffering masses in their own folk-language and explaind to them the real meaning and significance of life on earth by his own example. *He tried to eradicate the caste system by reconstructing the Society on rational basis into only two divisions namely spiritual aspirants and householders* i. e. (1) Monks and (2) Nuns, (3) Lay Brother and (4) Lay Sister. This social reconstruction testifies not only to Lord Mahaveera's prophetic vision but also to his realistic and practical foresight for *basing his teaching on sound logical and scientific foundation*.

Lord Mahaveera's aim not to spread Information but to preach Transformation of Human Head and Heart :

Lord Mahaveera did not want to stuff the heads of the ignorant masses with mere symbols, rituals, and images in the name of religious truth, because his primary concern was not to present unwanted, sophisticated mass of Information to his hearers but transformation, or a rationalistic change of man's defiled way of life. He wanted to bring about a renovation of a man's understanding both of the external, physical world and its phenomena and of a man's own existence – a transformation in man's very concept of life and its ideals from as practical a point of view as possible. In other words, *He wanted to bring about fusion between the worldly, practical or scientific knowledge then available and the higher knowledge of reality as supplementary and complementary to each other.*

How and Why Lord Mahaveera adopted Scientific exposition of his teaching :

Lord Mahaveera followed a simple, logical, convincing, realistic and also scientific method of explaining the basic but universal principles of his teaching. Real medical science expects a man to live a simple, unsophisticated, pure life, by breathing pure air, and taking simple but nourishing vegetarian food. So also Laws of Natural Science require a man to live a simple, natural life and not a complex, excited or artificial life, as we moderners are doing. *Lord Mahaveera, with a scientific foresight, explained to the ignorant suffering masses that Sin is nothing but impurity of life and perverted condition of both our* *intrinsic nature and soul. So he asked his followers first to purify their defiled minds by driving out impure thoughts and unwanted evil and selfish desires arising therein.* So plain and pure living, hygienically, medically, psychologically and practically, if adopted as a way of life, would naturally avoid, according to Lord Mahaveera, impure and selfish thoughts and desires of which most of us are slaves. *Purity is only another name for Holiness, which indicates cleanliness of your body and mind. This is why it is said and said truly that cleanliness ranks next to Godliness.* Similarly Lord Mahaveera simplified his Rule of Non-violence by himself raising questions and getting obvious answers from his hearers in a logical, cogent and scientific manner. For example, he put a question, though simple to appear but having far-reaching consequences, " Can you hold a red hot iron rod with your hands, if some one wants you to do it-and if your answer is " Emphatic No ", then what right have you to ask others to do a similar thing for your illusory pleasure; if you yourself cannot sustain the pain thereof ?" " Can you tolerate or put up with any injury or violence caused to your body or mind by other's deeds ? If not, by what logic or reason, can you expect others to suffer injury or violence at your hands ? So naturally do unto others as you would like to be done by. Your injury or violence to any life in any form, animal or human, is as harmful as it would be, if caused to your own bo mind ".

How Mahaveer explained Religious Principles on scientific basis :

Lord Mahaveer explained the concept of Merit and Demerit (Punya and Pāpa) in a simple, logical and scientific way. *Sin is nothing else but causing injury to others or wounding their feelings. Punya or meritorious act is nothing but obliging others, who require your help and which help you are in a position to render.* Punya or Merit is synonymous with Truth according to simplified teaching of his universal principle of Truth. To follow the natural Rule of Non-violence is to follow science of Truth, science of Nature, your own basic undefiled and unperverted tendency of your Inner Nature consisting of Peace, Compassion and Love, though lying deep within you, untouched except by your higher sense. There cannot be one Law for one human being and another law for another person in the realm of Nature or pure basic science. *So Lord Mahaveera not only pointed out but demonstrated that real philosophy is practical, because it is a way of life to be lived and followed in our daily life on earth.* Now hear what *Ambrose Bierce observes* rather sweepingly "All are lunatics, but he, who analyses his delusion, is called a Philosopher".

G. B. Shaw says in a bit exaggerated manner

> "Science is always wrong,
> it never solves a Problem
> without creating ten more".

Mahatma Gandhi has significantly observed that Rule of non-violence is not only the law of our human species but a rule of science as well.

Lord Mahaveera's Teaching is unique :

His teaching can be said to be all things to all men, because for a layman or householder, he simply taught to lead a simple, pure, natural holy life by following five-fold rule of conduct by avoiding violence or injury, physical or mental, to others, avoiding falsehood in daily social transactions or dealings with others, avoiding theft or misappropriation of other's property and by following rule of temperance in sexual enjoyment and hoarding of property. *As a healer of social and moral ills, he prescribed a stricter and higher dose of ethical medicine for the spiritual health of Monks and Nuns by pointing out the supreme theme of Spiritual Liberation or final Release from ignorance and from passions of the world's general illusion or Māyā.* Our own selfish desires and passions serve as adding fuel to the Fire of our Attachment to the worldly life and therefore the Jain concept of Nirwān suggests that we have to withdraw the fuel to quench the ever-burning Fire of worldly attachment. *As sin is the result of our ignorance, Lord Mahaveera condemned the sin more than the sinner, who is sympathetically sought to be improved by following his teachings.* As his teaching significantly aims at transforming an impure, false, unholy life into a simple, pure and healthy one, no Sane and impartial scientist, having any real regard for truth and purity, can find fault with it. *So Mahaveera's teaching containing the very concentrated essence of human wisdom can serve as an eye-opener to a modern scientist,* who perchance is likely to misuse the power of developed scientific intellect, unless the same is harnessed with the higher qualities, latent in his heart.

Lord Mahaveera's Doctrine of Non-violence is practical and rational in its application in as much as it forbids only avoidable and intentional injury to any creature, because our very life cannot be sustained without breathing or following some avocation or other in which unintentional injury to some invisible insects or germs may be inescapable. Mahatma Gandhi himself, a great exponent of the Rule of Non-violence, observes " Rationalism is an odious monster, when it claims for itself omnipotence. Omnipotence cannot be attributed to human reason ". We see that in the name of modern scientific progress, intellect is fed too much at the cost of human heart, the real repository of all divine hidden higher qualities, which in their essence signify the real purpose and meaning of human existence. Aim of both Philosophy and Science is to find out Truth, while a Philosopher tries to explain the truth underlying the so-called mystery of our life relating to its invisible side, a present-day scientist concerns himself with finding out truths with the aid of his senses only in the Visible physical world. So philosophic or spiritual Truth becomes intelligible to its real searcher only after he personally experiences it.

How Lord Mahaveera's Teaching has an universal appeal and offers a solution for establishment of Peace and Happiness ? :

Lord Mahaveera, with his prophetic vision and Insight, knew that the *sense of fear in one form or other is ever-haunting or shadowing a man's or woman's earthly life from cradle to the grave.* If one is panicky of losing his dear or near ones, another is awfully afraid of losing his property or the very source of his bread, if not of butter, the third may be too anxious to ward off some disease or ill-health. Every human being, rich or poor, high or low, young or old is obsessed by this Demon of Fear. Lord Mahaveera, being a born hero both physically and spiritually, knew no fear of death or disease; as self-denial was his never-failing weapon in all respects. So he explained to the suffering masses that the fear lurking in their minds is the result of their own ignorance, nay, illusion, and so they are unable to find out the real cause of their supposed fear for losing their happiness on earth. Lord Mahaveer taught them to live fearlessly by banishing the devilish, selfish, instinct and to live in peace and harmony with the external world and its objects. The Brute in man is the real obstacle in following the Rule of Non-violence or Truth. Walt Whitman has correctly observed " Given good health and enough food, an animal is normally happy but affording the same facilities to a man, he is unhappy. Why and wherefor ? " The question remains unanswered either by an intellectual or a scientist. It is only a few prophets, Philosophers or world-teachers, like Lord Mahaveera, Lord Buddha or Lord Jesus Christ, who have not suppressed the real answer to this vexing question.

Lord Mahaveera evolved his universal principle of non-violence and Truth from the basic needs and necessities of co-existence, from purity of minds and hearts, from Love and Kindness for suffering life and from respect for human values. He pointed out scientifically that unless there is first inner disturbance i. e. mental violence (Bhāva-himsa) arising in our mind, there cannot be physical violence (Dravya-Himsa). So our hearts and minds must be kept pure and unsullied. Mahaveera realistically and Scientifically explained to his followers that Truth and Non-violence are but two facets of the same Universal principle, as we cannot conceive of any breach of Truth without leading to breach of non-violence, causing loss or mental violence of some kind or other to the Victim concerned. Can any sane Rationalist or scientist controvert this simple teaching of Lord Mahaveer by any sound logic or scientific principle ? Even at the risk of repetition I try to show how there is nothing unscientific in Lord Mahaveera's Teaching. So Ahimsa (Non-violence) according to Mahaveera means Universal Love. Mahaveera's Doctrine of Non-violence is summed up in a memorable sentence by an ancient saint writer in sanskrit * which means in English *" Verily the Rule of Non-injury to any living creature is regarded as the Divine Principle or Supreme Law of this Universe ".*

No violent act originates in a kind or pure heart and mind as any psychologist can admit. Just as Anger begets Anger, violence breeds violence, Passion feeds on itself. So Prophet Mahaveera advised his followers first to control violent thoughts and desires before they manifest themselves into violent deeds and acts. Lord Mahaveera, the greatest Apostle of non-violence, has founded his Rule of Non-violence on basic human values, such as compassion and kindness, and as such this Rule has not only an eternal and universal appeal, but is realistic, though a self-server or an Arm-chair-critic or pleasure-seeker may try to put forth some lame excuse or other for its breach.

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* अहिंसा भूतानां जगति विदितम् ब्रह्म-परमम् ।

Effect of Extension of the Rule of Non-violence to all fields of human activities :

Mahatma Gandhi says " Non-violence is not a cloistered virtue confined to sages and cave-dwellers. It is the law of human existence ". So it can be seen that Lord Mahaveera's Rule of non-violence can be properly developed and extended in our present-day warring-world to the domains of ethics, economics, politics, administration, inter-national commerce by introducing moral values as factors, underlying this Rule of Non-violence. Truth, honesty, charity, tolerance, forbearance and other human virtues are only the corollaries flowing naturally by extension of this fundamental Rule of non-violence-cum-love to various walks of life. So even in this scientifically advanced but spiritually degenerated age, this Rule, if followed both in letter and spirit, would facilitate the establishment of peace and happiness in the whole world as one unit, serving as a Divine Blessing in Disguise not only to the Mankind but to every living creature.

Note : This Article of mine has been already published as a part of a Souvenir in Rajasthan, but to have a permanent record in a book-form it is included here with some additions, which I felt necessary.

* * *

Pause & Ponder.

Lord Mahaveera's achievements in brief as Socio-moral Reformer.

1. Amidst the caste-divided community of his period, he *raised the Banner of Unity and Peace and introduced a New Era of Non-violence (Ahimsa).*

2. Eradicated the then existing slavery and brought dignity to human life.

3. Cried halt to animal and human sacrifices, prevailing on a large scale, in the name of superstitions and false religion.

4. Abolished man-made or priest-made castes and creeds and unified the community as consisting of only two sections i. e. spiritual Aspirants (Saints) and House-holders.

5. Stopped the exploitation of poor ignorant masses by half-baked selfish priest-craft and the selfish Rich by his threefold Rule of Non-violence, Truth and Non-hoarding (Aparigraha).

6. Emphasised human character as the real crown and glory of life and as a necessary step even for Spiritual Liberation.

7. *Equated Religion with pure, simple and honest way of life,* divested of dogmas, rituals and ceremonials,

8. Summed up philosophy of Life in His five-fold Negative commandment "Hurt not, Lie not, Steal not, Lust not, and Hoard not".

9. Inculcated Love and Respect for life in any form by pointing out that every creature, big or small, has a soul of its own with hidden power to develop material and spiritual evolution.

10. Pointed out that our own Evil Instincts and Desires are our real enemies, leading to our Illusion and Ignorance, Fear and Misery and so, Real Victory-cum-Happiness, lies in curbing and conquering the same.

Lord Mahavir thus played the versatile role of a Prince, an Ascetic, a Saint, a Saviour, a Socio-moral Reformer, Educator of Mankind, Healer of Man's suffering from his Illusion and Ignorance.

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(कव्हर पान २ वरून)

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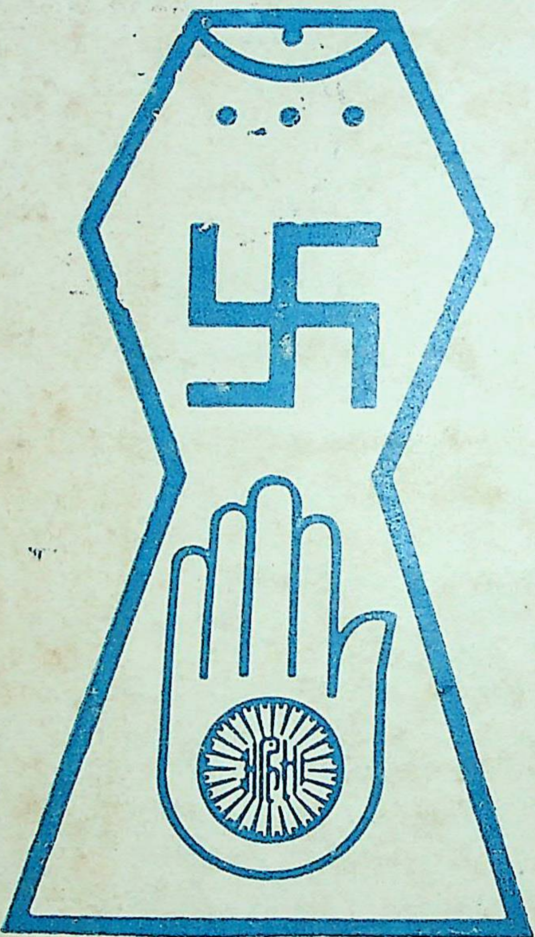

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